

SERMONS

AND

DISCOURSES

UPON SEVERAL

SUBJECTS and OCCASIONS.

Preach'd at the ABBEY and other Churches
in BATH.

By THOMAS CONEY, D. D.
Rector of BATH.

VOL. III.

LONDON:

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C. HITCH, in *Pater-noster-Row*; S. AUSTEN, in
Newgate-Street; and J. LEAKE and W. FREDERICK,
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The

The Royal Martyr.

ISAIAH XXXVII. 3.

----- *This Day is a Day of Trouble,
and of Rebuke, and of Blasphemy.* -----

UPON these disastrous and SERM.
mournful Occasions, when we I.
are assembled together to depre-
cate God's Wrath for the Sins
of ourselves and our Fathers, and to la-
ment the Fate of our Country, by the
Murder of our Sovereign, and the Banish-
ment of his Family; it may be proper to
entertain our Thoughts with such Portions
of Scripture, as in some measure represent
our own Circumstances, and in every Ar-
ticle call for Humiliation and Repentance.

OF this Nature is the Transaction al-
luded to in the Text, when the Fate of
Jerusalem was threatned by the *Assyrians*,

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B

when

SERM. when the Execution of her King was determin'd by *Rabshakeh*, and the Slavery of her Inhabitants was the mildest Punishment of a barbarous Conqueror. The Enemy is now before the Walls of the *Jewish Capital*, and the execrable Message

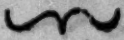
Isa. xxxvi. 18, 19, 20. I. *of the Syrian General is, Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? And have they delivered Samaria out of my hand? Who are they amongst all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?*

ch. xxxvi. 21. AT this daring Proclamation of an Infidel; at this audacious Insult of the God of Israel and his Anointed; the people held their peace, and answered the Blasphemer not a word: Silence seal'd their Lips, and Abhorrence their Heart; Sack-cloth cover'd their Loins, and Ashes their Head.

ch. xxxvii. 2. The Steward of the Household and the Secretary of State were, by the King's Order,

The Royal Martyr.

3

der, to wait upon *Isaiah* the Prophet, and SERM.
to exprefs the Nation's Mifery in this de- I.
plorable Message: 

*This Day is a Day of Trouble, and of
Rebuke, and of Blasphemy! —*

As the Words are more than paralell'd
by the *civil* Diffentions of our *own* *Nati-*
on, and the execrable Murder of this Day;
fo I fhall lay the Scene of our present Dif-
course *at home*, and illustrate the Barbari-
ty and Perfidioufnefs of the Text from the
Parricide and Rebellion of our *own* *Na-*
tion!

HAPPY were we indeed, could we be
filent upon this afflicting Subject! Happy,
could we *tell it not in Gath*, nor *publish it* 2 Sam. i.
in the streets of Askelon, lest the daughters of 20.
the uncircumcised rejoice, and the Spawn
of the *Jefuit* and *Infidel* triumph!

BUT since the *shields of the mighty are* Ver. 21.
vilely cast away, and the sacred Head of
our Sovereign polluted, *as if it had not*
been anointed with Oil; Since the Crime
of this Day is of a complicated Nature,
and the Scars of it remain ftill fresh upon
our Posterity; we must not be *Accessories*
and Abettors of *Royal Murder* by Con-
B 2 cealment,

S E R M. cealment, nor harden God's Wrath upon

I.  our Heads, by espousing such Principles as are naturally productive of these detestable and villainous Practices. If ye shift the Guilt, or justify the Regicide, ye appropriate the Curse to yourselves; and, according to that Prediction of our Saviour to the rebellious Jews in a parallel

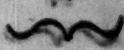
Mat. xxiii.
35, 36.

Case, *Upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation: Upon this impenitent Generation, who are Murderers by Principle, who are Traitors by Nature, and only want the Opportunity of filling up the measure of their Fathers Villanies.*—

LET us therefore, duly considering the Consequences of a *National Curse*, wash off the Guilt of *Royal Blood* by Humiliation and Penitence: And if Rebellion be so destructive in itself, and derivative in its Consequences to our Posterity, let us endeavour to cancel God's Wrath by Prayer and Submission, that our Nation may be

The Royal Martyr.

5

be free from the Curse of our Sovereign's SERM.
Murder, and our Lord in the midst of I.
Judgment think upon Mercy. 

THEN blow the Trumpet in Sion, and
proclaim Humiliation through the streets of
Jerusalem. Sanctify a fast, call a solemn Joel i. 13,
assembly. Gird yourselves, and lament, ye ¹⁴
priests: bow, ye servants of the altar:
gather the elders and the inhabitants of the
land into the house of the Lord: and let the
Minister weep between the porch and the
altar, and the People confess their Crimes,
with Penitence in their Hearts, Mourning
in their Voices, and Dejection in their
Countenances. For this Day is a Day of
Trouble, and of Rebuke, and of Blasphemy.

1st, *This Day is a Day of Trouble.*

IN whatever Shape *Trouble* can come to
our Mind, it is highly advanced by *this*
Day's Villany, and points at our Breast in
every Circumstance of *past* and succeeding
Misery. The Action itself fills the Mind
with the greatest Horror, and the bare
Recital is a shocking Memento to Posterity.
The annual Return of this unhappy
Day should make Faction blush, and the
Hands of an Assassin tremble. *This, this*

SERM. is a Day of Trouble, and of Rebuke, and

I. *of Blasphemy!* It is the Annal of our Shame, and the bloody Memorial of our Rebellion. It is such a daring Outrage upon Law and Religion; such a Violation of Nature, and Stab to Christianity; such a Blasphemy of God, and Prostitution of Conscience, as Posterity could never believe, did they not too fatally bleed under the Consequences of it.

— *En quò discordia Cives
Perduxit miseros!*

YET such, such alas! was the daring Hypocrisy! such the hellish Diffimulation of these Times, that Religion was the Cry, and Property in the Mouth of every Miscreant: Sanctity pav'd the Way to Royal Murder, and the Ordinances of God were prostituted to condemn his own Anointed.

BUT notwithstanding these *Puritanical* Masks and Disguises, the trusty Argument to the Regicide was, *This is the Heir; come, let us kill him, and the inheritance shall be ours.* Liberty was the Cry, and Reformation the Cant: Purer Ordinances
and

The Royal Martyr.

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and more spiritual Worship was to blind S E R M.
the Credulous, and heat the Enthusiast: I.

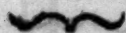
But the Commission to the Saints was, 
*Come with us; let us lay wait for blood; Prov. i.
let us lurk privily for the innocent without ^{11, 12, 13,}
cause; let us swallow them up alive as the ^{14.}
grave, and whole, as those that go down
into the pit. Come, cast in thy lot among
us; let us all have one purse: for we shall
find all precious substance; we shall fill our
houses with spoil.*

THE Saints are now to inherit the
Earth, and King Jesus to be enthroned by
the Elect! Pillage and Sequestration are
the Ordinances of his Kingdom, and the
impoverishing of his Enemies the Ensigns
of his Power!

Now from such Principles back'd
with the Practices of Rapin and Murder;
from Faith thus turn'd into Faction, and
Rebellion sanctified into Religion; what
could be expected but the fatal Conse-
quences of this Day? What could be
look'd for upon Earth, but what the Ma-
lice of Hell could instigate, and the Fury
of Devils execute? Majesty must bleed,
and Laws Civil and Sacred be trampled up-

SERM. on. *The Breath of our Nostrils must expire,* and the Essence of Government be

I.



turn'd to Confusion. *The adversary and enemy enter into the gates of Jerusalem, and the Sentence of Guiltiness is denounc'd against Majesty and Innocency itself. The Crown is fallen from our Head, and wo to us that we have sinned!* The Fate of this Day still rests upon Posterity; the Consequences of it are yet more and more deplorable; *and the Blood is upon us and our Children.* The Crime is national, and the Guilt derivative; and as long as the Principles remain which are naturally productive of these villanous Practices, all future Monarchs must tremble on their Thrones, and the Subjects sicken in the Arms of Property.

2dly, *This Day is a Day of Rebuke.*—

As *Rebuke* conveys to us the Notion of a Chastisement or Reprehension for Sin; so the Assertion in the *Text* may carry our Thoughts, either to the Insolence of the *Assyrians* who *besieged*, or the Miseries of the *Jews* who suffered in the present *Siege* of *Jerusalem*: And, by parity of Reason, the Application of the *History* may respect the barbarous Agents of this Day's Tragedy,

dy, or the unhappy Sufferers in the Destruction of their Country. In both respects, *this is a Day of Rebuke* and Reprehension, and should have its due Effect both upon our Enemies and ourselves, in the Humiliation of our Souls, and the deprecating of God's Wrath from Offenders.

I.

1st, *THIS is a Day of Rebuke to the Agents and Abettors of the Royal Murder: A Day of Rebuke* in every Relation we stood oblig'd to our Sovereign, in every Circumstance of forfeited Duty, and in every daring Act of Assassination and Rebellion! *We are verily guilty of this our Brother's blood, in that we saw the anguish of his soul when he besought us, and we would not bear.* Every Circumstance rises up against us; every Treaty condemns our Stubbornness; every Royal Condescension, our Impenitence. Prerogative stoops, and Majesty bleeds; the Sovereign sues for Peace, and the Subject rejects the Proposal. The Adder stung the Breast, which first cherish'd it with Heat. *He that dipped in the dish, lifted up his heel against the hand that fed him:* And nothing could satisfy

Gen. xxii.
21.

SERM. satisfy the unnatural Offspring, but to
 I: tear out the Bowels of their Country, and
 embroe their Hands in the Blood of their
 Parent.

SUCH was our Impiety! Such our Sufferings *in this Day of our Rebuke! In this Day of our Rebuke!* When Religion was new-modell'd by Rebellion, when Loyalty by Faction, when Law by Tyranny, when Order by Confusion, when Decency by Superstition, when Duty by Blood, when Subjection by Resistance, and the Obedience of Children by the Murder of their Parents.—But,

2dly, REBUKE in some respects belongs to *us all*, as well as the cursed Actors of this Day's Tragedy.

OUR manifold Sins and Provocations pay'd the Way to our Sovereign's Destruction, and ripen'd God's Vengeance against us, in all the dismal and destructive Consequences of it: And that we may take some of the Shame and Punishment to ourselves, we, in the Entrance of this Day's Service, *do, in the behalf of all the People of this Land, humbly confess, that they were the crying Sins of this Nation, which*
 brought

The Royal Martyr.

II

brought down this heavy Judgment upon us. SERM.
And from a due Consciousness of our own I.
Unworthiness, and a deep Sense of our
manifold Provocations and Enormities, *we*
should afflict our Souls by a Statute for ever,
that Blood may be expiated, Judgments
suspended, Wrath cancell'd, and Posterity
indemnify'd from the Sins of their An-
cestors.

3dly, *This is a Day of Blasphemy!* The
severest Accusation indeed of the whole,
and what may entail the Infamy, and
make the Curse perpetual, unless Repen-
tance should intercede with Vengeance,
and the Merits of our Redeemer wash
away the Guilt of our Sovereign's Blood.

BLASPHEMY is a Sin of the deepest
Die! Of the highest Malevolence against
the Existence of God, and the Govern-
ment of his Providence. And whoever
considers the Invasion of God's Preroga-
tive by the Trial and Execution of his
Vicegerent, the usurp'd Authority of an
execrable *Court of Justice*, the Perversion
of Scripture for the sanctifying their Pro-
ceedings, and the Prostitution of Prayer
to make God an Accomplice of Murder:

Who-

SERM. Whoever, I say, considers the Nature of
 I. any of these Actions, must have the Influence of a *Bradshaw*, or the Dissimulation of a *Cromwell*, to acquit the Actors of this Day's Murder from Blasphemy.

THE finishing Strokes are now struck against God and Man; the Rebellion in Heaven is copied out upon Earth; the Apostasy of fallen Angels is rivall'd by our modern Saints; and nothing but *Herod* and *Pilate*, the Infidelity of a *Jew* and the Malice of a *Pagan*, can exceed the Villany of this Day's Martyrdom. —

FROM this frightful Scene, I shall beg leave now to withdraw, and to close up this Discourse with such Inferences and Directions, as may shew our Abhorrence of our Fathers Proceedings, the continued Danger of a national Guilt, and the absolute Necessity of Humiliation and Repentance to avert the Stroke of Divine Vengeance.

1st, LET us consider the Dignity of *Crown'd Heads*, whose Authority was this Day so vilely trampled upon, whose Persons were sacrific'd for the Sins of the People, and whose Maker and Constitu-

tor

tor so grossly insulted by Rebellion and SERM.
Blasphemy : And, in consequence of this, I.
let us in the

2^d place, MORE particularly dread and
beware of the fatal Tendency of those
Principles, which brought on this Day's
Tragedy : Principles contrary to Law,
subversive of Religion, repugnant to Reason,
and contradicted by the Practice of
the Faithful in all Ages !

WHO could have thought that a Prince
should be accountable to his People, or
held his Crown by mutual Compact and
Agreement with his Subjects, when the
God of all Majesty and Dominion hath
declar'd, *That by me Kings reign, and* Rom. xiii.
Princes decree justice : That there are no 1, 2.
Powers but of God : That the Powers that
be, are ordained of God ; and that he who re-
sisteth the Power, resisteth the Ordinance of
God ; and that they who resist, shall receive
to themselves damnation ?

THE Resolution is plain, and the De-
termination positive. No exempt Cases
were allow'd under a *Nero* or a *Domitian* :
No Salvo's for Rebellion, when the Title
of an *Emperor* was suspected, and the
Execution

SERM. Execution of his Power most barbarous
I. and tyrannical.

How Inexcusable then must the Rebellion of our own Nation be, when Law was the Rule of our Sovereign's Actions, Religion the Distinction of his Life, the Right of the Subject the Employment of his Sword, and the Glory of God the Crown of his Death?

3dly, LET us duly consider, how Injurious those *resisting* Principles must be to any Government: How they place Power, where Subjection is due; how they invert the Order of the Body Politic; how they remove the Heels into the Seat of the Head; and make every Subject judge for himself, when either Ambition or Avarice shall form any Grievances.

MEN will be always injured, when it is in their Power, and for their Interest, to right themselves: And the several Claims of corrupted Nature, the Turbulence and Exorbitancy of Passions, the Desire of Empire, and the injudicious Heat of boisterous Parties, must turn the most flourishing Kingdom into Blood, and reform

The Royal Martyr.

15

reform Religion itself into Profaneness, and Property into Confusion. SERM.
I.

4thly, THEN, Let every one of us mortify that Pride and Ambition, that Covetousness and Discontent, that Malice and Rancour, which is so predominant in human Affairs, and so destructive of public Peace and National Security: *From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your Members?* Let these be once subdued by Reason, and restrained by Religion, and Government shall rest upon the safest Bottom; *Peace shall be within our walls, and plenteousness within our palaces;* neighbouring Nations shall admire us as *a people at unity with ourselves,* and Posterity reap the Advantage of a flourishing Kingdom and an happy Sovereign.—

5thly, FROM the Principles here asserted, and the Rebellion disclaim'd, we give the fullest Assurance of our Attachment to that Family, whose Ancestors have so gloriously acted and suffered in the Cause of Religion and Property. This will be the best Security to the present Descendants
from

SERM. from the Royal Martyr; the firmest Principle to support the Throne; the most lasting Guard to the *Protestant Succession*, and the strongest *Abjuration* of *Popery* and *Slavery*. —

I. In this Loyalty, let us remain and persist; demonstrating our Obedience by a Disclaim of Faction, supporting the Throne by the Principles of the Gospel, and recognizing our Prince by his Title from God. *Amen.*

Now, To God the Father, the Son, &c.

The

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III

The Excellency and Advantage of a good Name.

PROV. XXII. 1.

*A good Name is rather to be chosen
than great Riches.*

FAME is such an Incentive to Emulation, and has so powerful an Influence upon human Actions, that the Establishment of a good Name and Reputation in the World, has been the Aim and Desire of most Persons in all Ages.

AND this Desire is so far from being vicious or culpable in itself, that if duly apply'd and rightly govern'd, it is one of the first Principles of Reason and Morality. For there is a sort of generous aspiring, a noble Principle of Ambition, which is implanted in the very Formation of our Nature,

SERM. ture, and which discovers itself in the future Progress and Conduct of human Life.

II.

For whatever Protests some humble and mortify'd Men may have made against Grandeur and Popularity; and whatever *self-denying* Vows and Renunciations of the World, your *Recluse* and *Monastic* Persons may have enter'd into; yet in the busy and public Scenes of Life, the Good of our Country stands upon another Bottom; the Motives of Proceeding are of a different Nature; and we may easily perceive, that the general Bent of our Studies is the Advancement of ourselves, and that Glory and Honour are at the Bottom of all our Actions.

HENCE it is, that as Men perceive their several *Genius's* inclin'd, they manage their Talents to their own Advantage, and apply their Minds to that Course of Study, which may render them famous and excellent in their respective Stations and Professions. One Man would shine in the *Camp*, and another in the *Cabinet*: One at the *Bar*, and another in the *Senate*: One at the *Exchange*, and another in the *Pulpit*.

BUT

BUT in all this Variety of Exercises, SERM. 2
the Measures of our Proceedings are gene- II.
rally taken from Ambition, and a Thirst
of Honour has a powerful Influence upon
all our Actions.

FOR these Reasons, your severer Casu-
ists have made many tragical Outcries a-
gainst the Pride and Exorbitancy of hu-
man Nature; and may sometimes chance
to discourage Industry and Learning, from
a false Notion of Humility and Mortifica-
tion. But without entring into any long
State of Matters, or a strict adjusting the
Limits of Christian Duties, I think it suf-
ficient to my present Purpose to assert,
That, if we will but take the Pains to
distinguish *True* Honour from *False*, the
Pursuit after it would be a Thing worthy
of any noble and exalted Spirit; and might
prove, not only a Benefit to ourselves, but
a Service to the Public, and a Protection
of Virtue.

*A good Name is rather to be chosen than
great Riches.*—

NOW, because the Generality of Man-
kind have such different Notions of a *good*
Name, and by Consequence are so fre-
quently

SERM. frequently misguided in applying the Means

II. towards the obtaining their End: And because some Men with Eagerness and Impatience pursue that which does not come under the Denomination of a *Good Name*, and others don't put a due Value upon what really deserves such a Character; I think it will not be impertinent, from the Words of the Text, to do these following Things:

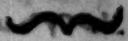
I. To shew you, wherein a *Good Name* consists, and to rectify some common Mistakes about it.

II. To enlarge more particularly upon the Benefit and Excellency of a *Good Name*, which the Text points out to us, by giving it the *Preference to Riches*.

III. To describe the Methods which a Man ought to make use of, for the gaining and preserving of a *Good Name*.

IV. To make some practical Improvement of what has been said, and so conclude.

Ist then, I SHALL endeavour to settle the Notion of a *Good Name*, and to rectify some Mistakes about it. *A Good*

A Good Name may, in short, be said **SERM.**
to consist in the Report and Character of **II.**
the Honesty of a Man's Life and Actions, 
sufficiently attested by the Generality of
good and conscientious Men.

IN which Definition there are two
things observable.

1st, THAT the Foundation of a Good
Name, is the leading of an honest
Life, and the Performance of virtu-
ous Actions.

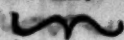
2^{dly}, THAT the Report and Character
of this Life and Acting depends up-
on the Testimony of the Generality
of good and conscientious Persons.

1st then, THE Foundation of a Good
Name is the leading of an honest Life, and
the Performance of virtuous Actions.

THERE is nothing which can merit the
Esteem, and purchase the Applause of
wise Men, but what has some intrinsick
Worth and Value in it, and is in its own
Nature lovely and commendable; so that
Virtue being the Perfection of Humanity,
inasmuch as it is agreeable to the sober
Dictates of right Reason, suitable to the
Interest of Mankind, and a Copying-out

SERM. of the Excellencies of God ; it is this

II.



alone which can fix a Man's Reputation, and secure his Title to a *Good Name*. All other things, which are of an *indifferent* Nature, and whose suppos'd Excellency depends upon some *accidental* Circumstance, ought not to make a Man esteem'd for the Performance or Enjoyment of them. For whatever happens *contrary* to a Man's Expectation, must be reputed only as a lucky Hit ; and whatever is effected besides the Intention and Design of the Agent, must be rather rank'd amongst the Works of *Chance* than the Products of *Choice* ; and so being an involuntary Act, can lay no manner of Claim to Reward or Praise ; no more than he ought to be accounted a good *Physican*, who designing a Stab cur'd himself of an Imposthume, or that Man a skilful Archer who slew *Abab* by *drawing a Bow at a venture*. A *Good Name* must be built upon a surer Foundation than such Uncertainties as these are ; and must be the Result of good Manners and Virtue, and not the Effect of Chance and Fortune. That Reverence and Esteem which redounds to a Man from the Sincerity

rity of his Religion, from his Zeal for the SERM. 2
 true Church of God, and his Courage and II.
 Resolution in the Service of his Country,
 does deservedly make up the Character of
 a *Good Name*; but that false Applause
 which proceeds from Riches and Honour,
 or any other outward Blessing, comes no
 nearer to it, than a Shadow to a Substance,
 or an Hypocrite to a Saint.

WE have commonly a false Notion of
 what is truly *honourable*, and think we
 have established a sufficient Reputation in
 the World, when we have the servile Flat-
 teries and unjust Encomiums of designing
 Men: But *true Honour* never condescends
 to such base and mean Ends, neither does
 it lie at the Mercy of the giddy and inju-
 dicious Multitude to *bestow*, or *withdraw*
 it at their Pleasure.

I MUST acknowledge indeed, that it is
 not absolutely in my Power to be honour-
 ed as I please: For Honour proceeding
 from another Man's Approbation of my
 Actions, is seated principally in him that
 gives, and not in me who receive the Ap-
 plause: But the Foundation is still to be
 laid in myself, and it is in my own Breast

SERMON. to perform those Actions which are really

II. reputable, and in their own Nature apt to
 draw the Eyes of the World upon me. —

But,

2dly, WHEN the Foundation of a Good Name is thus laid by our own personal Virtues, let us see who are the properest Persons to raise and finish the Superstructure; the Report is to be made, the Testimony is to be given by the Generality of good and conscientious Persons. For Men of lewd and debauch'd Lives are the most improper Instruments to extol the Praises of those who are Holy and Religious; and a good Word from such Persons, instead of giving any Credit or Reputation to Virtue, may render it precarious and suspected. Should an Atheist praise my Religion, a Drunkard my Temperance, or a Strumpet my Chastity: Should an Heretic commend the Orthodoxy of my Faith, or a Schismatic my Church-Communion; it would be so far from establishing my Character in the World, that it would make all sober and judicious Men conclude, that I had none of these Virtues. But when he, who is not bias'd by Favour, or prejudic'd by Gain,

Gain, but *speaketh the Truth from his* SERM.
Heart, and maketh it a Matter of Con- II.
science not to impose upon Mankind ;
when (I say) himself is satisfied of my
good Actions, and does his Endeavour to
possess other People with the same Opi-
nion of them ; this will advance my Credit
and Reputation in the Eye of the World,
and make me duly respected by the best
Judges of Virtue and Manners. For the
Sincerity of the Speaker is an Evidence for
the Truth of the Speech, and the Guard
of his Conscience is a Bar against all Co-
lour and Suspicion of Falshood.

If a Man, therefore, can but once ar-
rive to the Commendation of *Good Men*,
he need not be very anxious about other
Testimonies, nor over-sollicitous concern-
ing what People of different Principles
shall say of him.

It is true indeed, that it is the Duty
of every one, not to be guilty of an Ac-
tion which is *imprudent, offensive, or sub-*
ject to Scandal : But if the World will
misconstrue his good Deeds, and fix an
odious Name upon that which does by
no means deserve an impious Character ; I
cannot

SERM. cannot think it the Part of a wise and a
 II. good Man, to concern himself about the
 false Rumours and Reports of base and dis-
 ingenuous Persons. I readily grant, that
 the more extensive a Man's Name is, the
 better it may be for him ; but it must still
 be remembred, that it is a *Good*, and not
 a *Great* Name which we are now recom-
 mending ; that it is not an absolute *Majo-*
rity of Vouchers, but the Generality only
 of *Good Men*, which we are now making
 court to. For when all is said, and the
 utmost Complaisance is used, to aim at an
 universal Character, is both vain and fool-
 ish. Our Lord himself was traduced for
 a Sot and a Glutton ; and the abstemious
Baptist for a melancholy and hypocon-
 driacal Person : The Christian Religion
was every where spoken against, and the
 Apostles were forced to go through *Evil*
Report as well as *Good Report*. The
Martyrs were stigmatized and calumni-
 ated ; the *Confessors* blasphem'd and li-
 bell'd ; and the whole Body of Primitive
 Believers represented as *Atheists* and *Mad-*
men.

FROM

FROM such like Instances of Scandal, SERM.
we see the Necessity of confining the Re- II.
port of a good Name to a *smaller Number* 
than the generality of popular and ambi-
tious Persons are willing to allow of; and
that the Estimate is principally to be taken
from the Character of *good and conscien-*
tious Men: If the rest of the World will
give in their Verdict with these, their
Testimony is in no wise to be refused;
but if they obstinately and maliciously
withdraw their Opinion, their Compliance
is not to be courted, nor their Consent ob-
tain'd, by any base and mean Arts.

Secondly, I proceed in the next place to
shew the Benefit and Excellency of a *Good*
Name, which the Text points out to us,
by giving it the Preference to *Riches*, it
being an usual Method of Expression a-
mongst inspir'd Writers, when they de-
sign to give a Character of *any thing*, by
way of Eminence, to set it above *some-*
thing, which has generally the Esteem
and Love of Men.

THUS *Job and Solomon*, in their Praises
of *Wisdom*, make the *Gold of Ophir*, and Jobxxviii.
the *Topaz of Ethiopia*, not to equal her: 16, 17, 18,
19.

But

SERM. *But Coral and Sapphire, Onyx and Crystal,*

II. *to be as Dust before her. She is more precious than Rubies, and all the things thou canst desire, are not to be compared unto her: For her Merchandize is better than the Merchandize of Silver, and the Gain thereof than fine Gold.*

IN this exalted way of Panegyrick the same Solomon asserts in other Places of his
 Ecc. vii. 1. Works as well as the Text, that a Good
 Pro. xv. Name is better than precious Ointment,
 30. and that a good Report maketh the Bones fat. It is the great Preservative of Affluence and Plenty, and the Costly Spikenard which embalms the Memory, and transmits a grateful Remembrance of us to all Posterity.

A Good Name is better than great Riches; it is more eligible than those fickle Possessions, which so often jilt their Owners, and make themselves Wings, and fly away as an Eagle towards Heaven. It secures us from those Dangers which Wealth exposes us to, and curbs and awes those very Villains, whom full Bags, and croud-ed Coffers so frequently tempt to Thefts and Robberies,

THE Pleasures and Enjoyments on Earth SEEM depend upon a *Good Name*; and *Life* itself is a Burden without it. Preferment waits upon its Nod, and Titles and Distinctions take their ennobling Qualities from it. *Triumphs* and *Ovations* have been publicly decreed to Conquerors, and all their noble Exploits set forth in Poetry and Panegyrick. Friendship and Correspondence are cemented by a *Good Name*, and Trade and Commerce rise and fall by its Influence. Not only Good and Virtuous People have a Love for those of the same Principles with themselves, but even the greatest Villains will pick out a Man of a fair and honest Repute, and trust him in the most important Concerns of Life, when they are suspicious of their own Gang, and fearful of being over-reach'd by Men of the same Profession.

VERY pertinent, therefore, is the Advice of the wise Son of Sirach, *To have a Regard to thy Name: For that shall continue with thee above a thousand great Treasures of Gold. The Mourning of Men is about their Bodies: But an ill Name of Sinners shall be blotted out. A good Life*

Ecclus.xli.
11, &c.

bath

SERM. *but but few Days; but a good Name en-*

II. *dureth for ever.* A Good Name is the best

Security to an honourable Title; and the most lasting Entail of a virtuous Man's Patrimony. A good Name is an ample Provision for our Family; and, like Seed sown in the Earth, will spring up, and yield a plentiful Harvest, when we are gathered to our Fathers in Peace, and sleep sweetly in the Dust. For what incredible Civilities do Children meet with in the World upon the Account of their Parents? And how signally are the succeeding Generations blessed and distinguished, for the Renown and Virtues of their Ancestors? How does their Substance wear? Their Memories revive? Their Off-spring flourish? Their Virtues spread and propagate? Their Example enlightens, and their good Deeds refresh Posterity *?

WHAT then remains for us all to do, but in our several Stations and Capacities to act *virtuously and prudently?* To enlighten those that sit in *Darkness* by the Lustre of our *Good Deeds?* To refresh the

* Latius in memoria & fermone hominum versantur, postquam ab oculis recesserunt. *Plin. Epist.*

the Souls appointed to die, by our Generosity and Beneficence? To be Gods in our Temper as well as our Station, and to let our Light so shine before Men, that they may see our good Works, and glorify our Father which is in Heaven. SERM. II.

Finally, Brethren, whatsoever things Phil. iv. 8.
are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; if there be any Virtue, and if there be any Praise, think on these Things: Transact them with Sincerity and Courage, and practise them with Frequency and Resolution, that your Father, who knoweth all things, and seeeth in secret, may reward you openly in this World, and distinguish your Generosity with Crowns of Glory and Immortality in another. Amen.

The

the souls appointed to him; by our Generous-
ness and beneficence? To be Good in our



Temper, as well as our station, and to let
our Light shine before men, that they may
see our good Works, and glorify our Father
which is in Heaven.

Kindly, friendly, whatsoever things
are true, whatsoever things are honest, what-
soever things are just, whatsoever things are
pure, whatsoever things are lovely, what-
soever things are of good Report; if there
be any Virtue, and if there be any Praise,
think on these Things; Tantalise them with
Sincerity and Courage, and practise them
with Frequency and Resolution, that your
Father, who knoweth all things, and seeth
in secret, may reward you openly in this
World, and distinguish your Generosity
with Crowns of Glory and Immortality in
another.

The

The Excellency and Advantage of a good Name.

PROV. XXII. I.

*A good Name is rather to be chosen
than great Riches. ----*

THESE Words are an Assertion of SERM.
Solomon, founded in the original III.
Nature of Mankind, and verified in the
different Pursuits and Actions of human
Life.

Now, because the Generality of the
World have such different Notions of a
Good Name, and by Consequence are so
frequently misguided in applying the pro-
per Means towards the obtaining their
End: And because some Men with Ea-
gerness and Impatience pursue that which
does not come under the Denomination of

SERM. a *Good Name*, and others don't put a due

III. Value upon what really deserves such a Character; I thought it not impertinent, from the Words of the Text, to do these following things:

I. To shew you wherein a *Good Name* consists, and to rectify some common Mistakes about it.

II. To enlarge more particularly upon the Benefit and Excellency of a *Good Name*, which the Text points out to us, by giving it the Preference to *Riches*.

III. To describe the Methods which a prudent Man ought to make use of, for the *gaining* and *preserving* of a *Good Name*.

IV. To make some practical Improvement of what has been said, and so conclude.

I HAVE endeavour'd, in my last Discourse, to settle the Foundation of a *Good Name* upon the Performance of good and virtuous Actions, and to fix the Report of these Actions upon the Testimony of good and conscientious Persons.

UPON

UPON this Foundation, I thought, a SERM.
very beautiful Superstructure might be III.
rais'd, and the Benefits and Advantages of
a *Good Name* might be display'd in the se-
veral Relations and Capacities of human
Life, and in those real Honours and Emo-
luments it confers both on *ourselves* and
our *Posterities*.

I SHALL now proceed to the two re-
maining Heads of my general Division,
which shall be treated of this Morning;
and so a Conclusion put to this Subject.

III^{dly} then, I AM to describe the Me-
thods, which a prudent Man ought
to make use of, for the *gaining* and
preserving of a *Good Name*.

1st, LET him avoid all selfish Designs
in his Conduct.

2^{dly}, LET his Actions aim at a public
Good.

3^{dly}, LET him be cautious against
much Secresy and Reservedness in
acting.

4^{thly}, LET him be careful in the Choice
of his Companions.

5^{thly}, LET him take all proper Cour-
ses in vindicating his injur'd Reputa-
tion.

SERM.

III.

1st, THE first Step towards a *Good Name*, is the avoiding all selfish and mercenary Designs in our Conduct. For nothing is so destructive to a Man's own Character, as well as injurious to his Neighbours, as Avarice and her wicked Attendants. *Thou shalt not covet*, is the End of Justice, and the Preservation of Society; the Security of our own Virtues, and an Indemnity to those who are round about us. Whoever breaks through this Principle, and makes no Distinction between Right and Wrong, extends his Infamy as well as his Possessions, and must expect the Complaints of the Poor, the Remonstrances of the Injur'd, and the Arms of the Wealthy in Conjunction against him. As the Claims of Avarice are very wide, and every one is in Danger of a Snare; so Prudence and Caution are always at work to countermine the Stratagems, and defeat the Enterprizes of an encroaching Man: Infamy attends his Acquisitions, and the *Stranger spoils his Labour*; the Tears of the *Orphan* spread his Disgrace, and the Cries of the *Widow* are the Executioners of his *Name*.

2dly, A

2dly, A FARTHER Means to establish a Reputation, is to aim at a *public Good*: For this is to act upon the largest and most extensive View, and is the most probable Way of laying an Obligation upon every individual Person. For all Men are Sharrers in the Interest of the Public, and a Service done for a Body or Society of Men in general, redounds to the Benefit of every particular Member of the Community. A public Good is the most extensive, and the Name of a *Patriot* more eminently honourable. *Statues* and *Monuments* owe their Original to this Subject; and the Institution of *Games*, and the *deifying* of *Heroes*, were to perpetuate the Memories of public Benefactors. All our charitable *Foundations* and religious Endowments perpetuate the Praises of their Founders, and from the Mouths of *Babes and Sucklings*, and the *Tongues* of *Cripples and Orphans*, sing forth the Eulogiums of such as fed them.

WHAT a beautiful Character is that, which is given of the *Centurion* by the *Jews*, at their requesting our Saviour to *heal his Servant*? He is worthy, for whom

Luke vii.

thou 4. 5.

SERM. *thou shouldst do this : because he loveth our*

III.

nation, and hath built us a synagogue. He is worthy of receiving some Benefit to his own Family, who hath laid such signal Favours upon ours, and so publicly promoted the Service of God, and the Worship of our Nation.

3dly, LET him that is desirous of a *Good Name*, abstain from too much Secrecy and Reservedness in acting. The great Rock to be fear'd in this Case is *Ostentation*; and when once this Extreme is avoided from a true Sense and Principle of Duty, our Saviour's Advice takes place, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Concealment, in some Cases, is as great a Fault, as Ostentation in others; or else it would be ridiculous to compare Christians to a *City on an Hill*, conspicuous to all around it by its Eminence and Lustre: Much less would that Assertion of our Lord be of any Service in our militant State; *Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light to all that are in the house.* Exemplariness, Courage, Zeal,

Matth. v.
15.

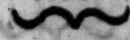
Zeal, and Activity, are all of them Duties S E R M.
of the Gospel, and can never be rightly III.
perform'd without an open Appearance, 
and a public Scene of Action.

THAT Man, therefore, is certainly injurious to his own self, as well as others, who is so modest and reserv'd in his *good Works*, that he would not have any body acquainted with the Performance of them. For by this studied Obscurity he eclipses his own Glory, he industriously conceals those Excellencies which ought to be proclaim'd, and stifles that *Good Name*, which is the Off-spring of his Virtues.

OUR Saviour indeed hath commanded us, *Not to sound a trumpet before us*, when we perform our *Devotion*, or give our *Alms*; but to *enter into our closets*, and *pray privately to our Father which seeth in secret*, and *not to let our right hand know what our left hand doth*.

ALL which Expressions are a manifest and severe Rebuke to *Ostentation* and *Vain-glory* both in *Charity* and *Prayer*, and are strictly requisite to private Devotion, and those religious Acts which are to be communicated only to God; but

SERM. can have no Relation to a public Station,

III. and those Instances of Goodness which a
 Community is to be oblig'd with.

THE Heart indeed is always to be guarded, and the Intention of the Agent duly to be consider'd; but the public or private Capacity of the Receivers comes no farther into the Question, than as the Action is well plac'd, and may have an Opportunity of obliging a more numerous and indigent Company of *Receivers*, and by Consequence of reflecting greater Merit and Applause, and procuring an higher *Recompence of Reward*, to the *Giver*.

4thly, WOULD we gain a *Good Name*, we should be cautious of our *Company*. For Infamy is catching, and a Man's Temper and Inclinations are generally guess'd at by his Companions. A virtuous Person takes no Delight in the Profuseness and Extravagance of a *Rake*; neither can a *Rake* be the least charm'd with the Strictness and Severity of Virtue. These *Two* have no more *Communion* than *Light* and *Darkness*, no more *Fellowship* than *Christ* and *Belial*: So that if a Man be once listed amongst bad Company, his
 Reputa-

Reputation will surely suffer for their Ex-
travagancies, and he himself will be thought
to abet their Persons, and encourage their
Practices. The Contagion will be sup-
posed universal, and the Misdemeanors of
some *particular* Persons imputed to the
whole Society.

SERM.

III.

A MAN, therefore, who consults his
Reputation, must be careful how he asso-
ciates himself with those who have no Re-
gard to their own; lest the Odium of their
Actions should be cast upon him, and he
should be degraded for the Follies of his
Companions.

SPECTATORS will argue from Prac-
tices to Principles, and think of Necessity,
that thou art such an one as thy Compa-
nions; or else thy Conduct would be dif-
ferent, thy Actions not stain'd with the
Contagion of a vicious Neighbourhood,
nor thyself attach'd to the Persons of In-
fidels and Atheists.

5thly, THE last way of securing a *good*
Name, is the Vindication of ourselves from
Aspersions. The World is so extremely
addicted to Calumny and Defamation, that
a Man must of necessity be watchful of
his

SERM. his tender Concern, and very active and
 III. vigorous in his own Defence: For tamely
 ~~~~~ to submit to a Scandal, is, in effect, to  
 acknowledge the Fault; and he that has  
 not Courage to oppose a malicious Story,  
 does by his Submission *plead guilty*.

BUT above all, the Vindication of our-  
 selves by a good Life, and the Rebuke of  
 a contrary Practice, are very necessary to  
 stop the Mouth of a *Gain-sayer*, and  
 to quench the Fury of *Libel* and Calum-  
 ny. Virtue will either by *acting* or *suf-  
 fering* get the better of Scandal and Defa-  
 mation; and like the Sun obscur'd for a  
 Time in a dark Cloud, break afterwards  
 forth with greater Strength and Lustre.  
 An honest Conversation with the adverse  
 Party, and a strict Adherence to all social  
 Virtues, may occasion *those that speak a-  
 gainst us as evil Doers*, to retract their  
 Censures, and by an impartial beholding  
 of our good Works, *to glorify God in the  
 Day of Visitation*.

HAVING thus run through the several  
 Particulars relating to a *Good Name*, and  
 given the best Advice I am able for the  
 gaining and preserving this inestimable  
 Treasure,

Treasure, I cannot think of a better way SERM.  
of applying this Discourse, than by draw- III.  
ing an Inference or two concerning *speaking, conversing, or writing*, in Diminution  
of our Neighbour's Reputation; and press-  
ing the Necessity which all censorious  
Persons lie under, of *retracting* Scandal,  
and giving *Satisfaction* to the injur'd Party.

1<sup>st</sup>, THEN let every Person consider  
himself as a Member of Society by *Nature*,  
and link'd into a closer Communion  
and Amity with his Brethren by *Religion*:  
And then see how he answers the End of  
his Being, and performs the reciprocal Du-  
ties of Christianity, by turning Wolf and  
Tyger against his own Species, and ruin-  
ing both the Bodies and Estates of those,  
whom Christ preach'd to instruct, and  
died to save. Where is the Doctrine of  
*loving your Enemies? Of doing Good to*  
*those that hate you, and praying for them*  
*that despitefully use you, and persecute you?*  
When you even ridicule and prey upon  
your Friends? When your Justice and  
Mercy are excluded from all? And ill  
Treatment and ungenerous Dealings are re-  
torted upon your Benefactors?

2<sup>dly</sup>,



SERM.

III.

2dly, FROM what has been said concerning a *good Name*, we may infer the Heinousness of Evil-speaking and Scandal; Vices so contrary to the common Good of Mankind, that *Pagans* as well as *Christians* have enacted the severest Laws against them, and every civiliz'd Nation has guarded the Reputation of the Subject, as the dearest and most valuable Part of his Property.

THE *Romans* were famous for their *Memmia* or *Remmia Lex* against Scandal and Calumny, and the *Jewish* Constitution would not suffer a *Tale-bearer* to go up and down amongst the People.

THE *Gospel* is distinguish'd by its *New Commandments* of Love and Charity, and is no less famous for securing *Peace upon Earth*, than Happiness in Heaven. The Christian is so far from being licens'd to take away his Brother's Name, that he is oblig'd to go the greatest Lengths for the Preservation and Establishment of it. Instead of believing Reports, and spreading idle Stories, he is taught to be arm'd with universal Charity, and to act upon the Scheme of Forgiveness and Benevolence.

The

The good-natur'd Doctrine he professes, obliges him *to believe all Things, and hope all Things concerning his Brother; to do good, and think no Evil; to avoid Whispering, Surmises, and Backbitings; and to lay aside all Malice, and all Guile, and Hypocrisies, and Envyies, and Evil-speakings.*

1 Pet. ii. 1.

3dly, A-KIN to *Speaking* is *Writing*, and as destructive too of our Neighbour's *Good Name*. For what are all our Party-quarrels and Contests, but so many Attacks upon the Reputation and Honesty of our Superiors? What is the Business of Hackney-Writers, but to sooth the Encroachments of Men in Power, and to trample upon the Rights of expiring Innocence? What are most of the Polemical Works of our Divines, but personal Reflections, rude and unmannerly Aspersions of their Antagonists, and *Strifes* for Victory more than Truth?

BUT above all, your *Satyrists* and *Lampooners* are the greatest Enemies to a *Good Name*, and ought to be look'd upon as the common Pimps and Factors of Scandal. These Gentlemen glean their Wit from the Scraps of *Plays*, and the profane Rhymes

SERM. Rhymes of our modern *Sonnets*; and are  
 III. therefore to be scoundrel'd for want of  
 ~~~~~ Genius as well as Manners, and to be rank'd  
 both amongst the Plagaries of Poetry, and
 the Corrupters of Virtue.

BUT let their Performances be as diverting as they please upon the Stage, they are certainly out of course in these Places of Good-breeding and Civility. For no Abuses should be given, no Disturbances offer'd, where Persons assemble for Health and Ease: Much less should any Attacks be made upon that Sex, who are most sensibly affected by a Plot upon their Reputation, and whose Innocence and Modesty has a Right to screen them from all rough and ill-natur'd Usage.

4thly and lastly, for the sake of a *Good Name*, we are to retract the Evil we have said of others, and to make them what Compensation we can for the Damages they have sustain'd by our Calumny. This is no more than what the Rules of Justice and Honour require from us, and the Nature of *Restitution* obliges us to perform. If we have been too lavish with our *Tongue*, too keen with our *Pen*, too easy
 in

in *receiving*, and too industrious in *dis-* SERM.
persing any false and malicious Stories; we III.
should be as *forward* in confessing our
Faults, as *frequent* in contradicting Re-
ports, as public in begging of Pardon, and
as zealous of speaking honourably of the
Injur'd for the future.

By this means, it is to be hop'd that
Aspersions will be wip'd off, Reputation
clear'd, and Infamy buried: That Friend-
ship and Correspondence may be renew'd;
that good Offices may be perform'd in our
Streets, that Charity may flourish and a-
bound amongst us, *and that we may live*
in Peace, and the God of Peace be with us
to all Eternity. *Amen.*

The

in every way, and too indelicate in style, to be
 given any false and malicious stories, and
 should be as far as possible in conformity with
 truth, as appears in contrasting the
 case, as public in begging of Pardon, and
 as actions of speaking honestly of the
 injury to the name.

By this means, it is to be hop'd that
Apostates will be wip'd off; Reputation
lessen'd, and Infamy punish'd; That Friend-
ship and Correspondence may be renew'd;
that good Officers may be perform'd in our
Streets, that Charity may flourish and be
bound enough to us, and that we may not
be in Fear, and the God of Peace be with us
to all Eternity. Amen.

The Heretick rejected.

TITUS III. 10, 11.

*A Man that is an Heretick, after
the first and second Admonition,
reject :*

*Knowing that he that is such, is
subverted, and sinneth, being con-
demned of himself.*

ALTHO' Orthodoxy may be ridicu- SERM.
led in our present Age, and the IV.

Obligations to *Conformity* reputed light and trivial Matters; yet the *Apostles* recommended an *earnest Contention for the Faith*, and Antiquity would suffer no Slurs upon the sacred *Depositum* of the Church. Zeal and Integrity were then the *Characteristicks* of a Christian, and a bold Confession of Faith the happy Earnest of Bonds and

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E

Martyr-

SERM. *Martyrdom. Moderation in Principles* was
 IV. a Contradiction to *Primitive Christianity*,
 and a *lukewarm Saint* was no better than
 an *Infidel*. The refining upon the Gospel
 was left to the Discoveries of After-ages;
 the new-modelling of Christianity was to
 be the Employment of more accurate
 Wits; and the careſſing of an *Heretick*, the
 diſtinguiſhing Glory of our own Times.
 Whilſt *Discipline* was in its full Vigour,
 and the *Church* in it's Infant-Purity; all
 Tendencies to Infidelity were narrowly
 watch'd, all Innovations in Doctrine ſtrict-
 ly examined, and all Latitude and Licen-
 tiousneſs in Practice ſeverely puniſhed.

UPON this governing Plan St. Paul
 frames his ſeveral Epiſtles to *Timothy* and
Titus, whom he had conſtituted *Biſhops*
 of two eminent *Sees*, and charg'd with the
 Super-intendency of the *House and Church*
 of the living God, which is the *Pillar and*
Ground of the Truth.

1 Tim. iii.
 15.

AND forasmuch as it was impoſſible,
 that in the two large Dioceses of *Ephesus*
 and *Crete*, all *Eccleſiaſtical* Matters ſhould
 be manag'd ſolely and perſonally by theſe
 two *Prelates*; St. Paul deſcends to the
 Eſtabliſh-

The Heretick rejected.

51

Establishment of Substitutes and Assistants SERM.
in the Church, and lays down such Rules IV.
of Acting for the *Clergy*, as are necessary
for their Stations; and such Measures of
Obedience for the *People*, as must promote
the Harmony and Peace of any regular
and well-digested *Society*.

IN short, these *Three Epistles* of St.
Paul (*Two to Timothy*, and *One to Titus*)
are but little more than so many *Canons*
and *Constitutions* for the perfecting of the Eph. iv.
Saints, for the work of the *Ministry*, for 12, 13.
the edifying of the *Body of Christ*: till we
all come in the *Unity of the Faith*, and of
the *Knowledge of the Son of God*, unto a
perfect *Man*, unto the measure of the sta-
ture of the fulness of *Christ*.

THE *Laity* then, as *Members* of the
Church, and *Subjects* of *Christ Jesus*, have
their due and proper Share in these Apo-
stolical Exhortations; but the *Clergy* are
principally concern'd, as *Ensamples to the*
Flock, and *Conservators* of the common
Faith: And over both these the *Bishop*
presideth as *Head* and *Governor* under
Christ, and is vested with sufficient Au-
thority for the *Encouragement* of able
and

SERM. and pious Men in the Ministry, and the

IV. Punishment and Suppression of *Seducers*

and *Hereticks*: For, as *the Elders who*
 1 Tim. v. *ruled well, were to be counted worthy of*
 17. *double Honour, and those who labour'd more*
in Word and Doctrine than in Party and
Politics, were to be most eminently dig-
nified and distinguished; so the proud and
dogmatical Disputants, the Men of corrupt
 1 Tim. vi. *Minds, and destitute of the Truth, were to*
 5. *experience the Episcopal Frowns, and to*
smart under the Rod of public Correction.

A Man that is an Heretick, after the first
and second Admonition, reject: Knowing
that he that is such, is subverted, and sin-
neth, being condemned of himself.

FOR the more clear and distinct Illu-
 stration of these Words, I shall

I. PREMISE something concerning *He-*
resy in general, and the pernicious
 Practices of *Hereticks*.

II. CONSIDER the Nature of this Act
 of *rejecting* an *heretical* Person.

III. REMIND you of the Authority
 lodg'd in the *Church*, of *censuring*,
correcting, and even *cutting off* its
 rotten and corrupted Members.

IV. DE-

IV. DESCRIBE the *mild* and *gentle* SERM.

Method of proceeding in the Execu- IV.

tion of this Authority upon an Offender : The *heretical Person* is not to be rejected, till after a *first and second Admonition*.

V. EXPOSE the *Odiousness* of that *Heresy*, which is here stigmatiz'd as the Subject of *Ecclesiastical Censure*.

VI. Enquire into the Method of a *private Man's* Behaviour towards an *Heretick*, upon Defect of an *authoritative Sentence*.

VII. ENFORCE the several Reasons specified in the Close of the *Text* for this cautious Behaviour : *The Heretick is subverted, and sinneth, and stands condemned of himself.*

I. I AM to premise something in general concerning the Nature of Heresy, and the pernicious Practice of Hereticks.

Heresy, in its most obvious Sense, is an undermining of that Faith which is established in Scripture : And this may be done, either by a bold Attempt upon some of the main Articles of Christianity, or by broaching Notions of our own inconsistent

SERM. with *Evangelical Truths*. Whatever the

IV. *Heretick* aims at, the common Method of his Proceeding must be, either by pretending to *New Inspiration*, or by undervaluing of the *Old*; either by making false Glosses upon the *receiv'd Canon of Scripture*, or by multiplying the *Number* of sacred and inspir'd Writings.

IN the Progress of *Heresy*, we find the Art and Management of *Seducers* to be various, and that the Principles of Self-preservation may sometimes force them, according to * *Tertullian's* Observation of the *Valentinians*, *per ambiguitates bilin-gues, communem fidem adfirmare*: But notwithstanding these *outward* Professions in ambiguous Words, the *internal* Malice of an *Heretick* is the same, and the Venom is not the less destructive for its Concealment. The *Counterfeit* may be overlaid with *Sterling*, but the interior Metal will still retain its baser Nature: The *Sheep's Cloathing* may hide the *ravenous Wolf*, and prove the fatal Instrument of betraying the Flock; but the fierce Temper of the Beast is not to be metamorphos'd by his Dress,

* *Tertull. adv. Valentinianos.*

Dress, nor the Heart of a Deceiver re- SERM.
form'd by the Smoothness of his Lips: IV.

* Οὐς φυλάσσειν παρήγγειλεν ἡμῖν Κύριε,
ὁμοία μὲν λαλῶντας ἀνόμοια δὲ φρονῶντας.

BUT in such *covert Cases* we have our Saviour's Rule to judge by, both for the Security of *ourselves*, and the rejecting of *others*: *By their Fruits ye shall know them*; Matth. vii. 16, 20. by some Peculiarities in their Doctrine, and Niceness in their Behaviour; by some singular Way in the Management of an Argument, and a Caution in abstaining from the receiv'd Terms of Expression; by undervaluing the plain and orthodox Believer, and magnifying the personal Virtues and Performances of the Factious; we may perceive that they are list'd under another Master, and have a different Game to play in their sanctified Mask and Disguise.

HOWEVER, this *Caution* and *Subtilty* of *Hereticks* is not always employ'd, but only *occasionally* and *politically*; for fear of Danger, perhaps, when a national Establishment is against them; or in hopes of a Prize, when the Unguarded and Cre-

E 4

dulous.

* Iren. adv. Hær. lib. i.

SERM. dulous are to be attack'd. For *Heresy*, in
 IV. her own Nature, is open and dogmatical,
 noisy and disputatious, daring and blasphemous; and the *Orthodox* have been forc'd
 Eph. vi. to put on the whole armour of God for their
 11, 12. defence against spiritual wickedness in high
 places; and to appeal in all their Rencounters to the *Rule of Scripture*, the *Analogy of Faith*, and the *Practice of the Catholic Church*, those *Grounds and Pillars of Truth*, and sole Preservatives and Securities against Error *.

AND forasmuch as this *Catholic Church* is like a City compacted within itself, famous

* Tantæ igitur ostensiones cùm sint, non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere; cùm Apostoli, quasi in depositarium dives, plenissime in eam contulerint omnia quæ sunt veritatis: uti omnis quicumque velit,umat ex ea potum vitæ. Hæc est enim vitæ introitus; omnes autem reliqui fures sunt & latrones. Propter quod oportet devitare quidem illos; quæ autem sunt Ecclesiæ, cum summa diligentia diligere, & apprehendere veritatis Traditionem. Quid enim? Et si quibus de aliqua modica quæstione deceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, & ab eis de præsentiquæstione sumere quod certum & re liquidum est? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias? *Iren. adv. Hæc. lib. 3. cap. 4.*

mous for *Unity, Peace, and good Order*; SERM.
IV.
the *Heretick* is forced to add *Schism* to his
other Villanies, and cannot so effectually
carry on his Designs, as by crumbling the
Congregation of the Faithful into various
Sects and Parties. His avow'd Principle
is to deface the Beauty of the Church, to
weaken the *Catholic Communion*, to over-
turn receiv'd Doctrines, and substitute the
Chimera's of his own Brain in the place of
them. And for the Accomplishment of
these Ends, it is no wonder, that he turns
such a zealous Advocate for *Liberty*, and
so warm an Opposer of all pretended Re-
straints and *Impositions on Conscience*: It is
no wonder, that he declaims so vehement-
ly against *Fathers and Councils*, that he
commences such a crafty Perverter of *Ca-
nons and Articles*; and so strenuous an E-
nemy to *Creeds and Subscriptions*. Alas!
the Soul of this *great Prophet* is big with
Schemes of Reformation, and Proposals
for the Public Good! The Slavery of his
Brethren provokes his Indignation, and
the Revival of Truth employs his Pen!
Priest-craft and Tyranny always flutter
on his Tongue; implicit Faith and blind
Obedience

SERMON. Obedience are the inexhaustible Topics of
IV. his Conversation !

Tantum religio potuit suadere !

Acts xx.
29, 30.

BUT of such like *Heretical Practices* St. Paul sufficiently warn'd the *Asiatic* Bishops at *Miletus*, when he told them, that *after his Departure should grievous Wolves enter in among them, not sparing the Flock ! and that also of their own selves should Men arise, speaking perverse Things, to draw away Disciples after them.* And lest the *Work of Iniquity* should not go on with convenient Speed, the same Apostle hath informed us, that even the *Laity* shall give readily into the Seduction ; the *Laity* shall be Principals in the Confederacy against themselves, and fall into the most daring Schemes of ruining their own

2 Tim. iv.
3, 4.

Souls : For the Time will come when they will not endure sound Doctrine ; but after their own Lusts shall they heap to themselves Teachers, having itching Ears : And they shall turn away their Ears from the Truth, and shall be turned unto Fables.

Now for the Prevention of these Evils,
and the Restoration of Ecclesiastical Peace :
for

for the detecting of Subtilty, and the fi- SERM.
lencing of Presumption; for the Re-esta- IV.
blishment of Truth, and the Punishment
of Offenders; it is the Instruction of the
Apostle, in the

Ild place, *To reject a Man that is an
Heretick.*

THE Word *Reject* may carry along with
it the Air of *Authority*, or the Gentleness
of *Advice*; and may import either the *cut-
ting off* an Offender by *Ecclesiastical Cen-
sures*, or the *Avoidance* of his *Company* be-
fore the Sentence should be legally pro-
nounc'd. Both these Interpretations are
warranted by the Writings of the Fathers,
and supported by the Practice of the
Church; and both of them may be here
couch'd by St. Paul under the Word Πα-
ραιρῆσις: Which Word is not only rendred
by * *Rejica*, or *Repelle*; but by *Fuge*, *De-
vita*, *se Subducito*; and is referr'd to, in
this latter Sense, by St. † *Iræneus* and St.
Jerom; and is thought justifiable by the
Close of the Text, where an *Heretick* is
pronounc'd *condemn'd of himself*.

THESE

* Vid. *Esti.* in Loc. Bibl. *Jun.* & *Trem.*

† *Iren.* l. 3. ch. iii. p. 204.

SERM. THESE two are the most plausible ways
 IV. of interpreting the Meaning of the Apostle,
 as to the first Expressions of the Text: *A
 Man that is an Heretick, reject.*

BOTH these Interpretations I shall make use of in the Discussion of this Subject: But forasmuch as the Words do at the *first* Reading seem to look big and magisterial, and to carry along with them an Air of Authority, and the Force of a Law and Command; and forasmuch also as they were to be the *Rule of Ecclesiastical Practice*, and were directed to a *Bishop* with whom the Censures of the Church were originally lodg'd; I shall in the Remainder of this Discourse use them in an *authoritative Sense*, and leave their cautionary and persuasive Meaning to some other Particulars of my next Sermon, where I shall more largely treat of the diffusive Members of the Church.

III. FROM the Import of the Word *Reject*, and the absolute Commission to *Timothy* of *Rejecting*; I observe an Authority lodg'd in the Church, of *Censuring*, *Correcting*, and even *Cutting off* its corrupted Members.

THIS,

THIS, the very *Notion of a Church*, as SERM.
an aggregated Body, supposes, the *Nature* IV.
of Society implies, and the *Good* of every
Individual Member demands. As the
Church is a Society of the Faithful, so the
Ground-work of their Unity must be pre-
serv'd, and a due Connection of every
Member, in a vital Subordination to the
Head preserv'd ; or else Disorder and Con-
fusion will follow, and the Discord be-
tween the contending Members annoy and
disturb the very Head.

IT is impossible in the very Nature of
Things, that there should be any Conti-
nuance of *Society*, without the Power of
preserving itself ; and unless Mutiny and
Faction be suppress'd, and Order and
Peace supported, the Ligaments of Go-
vernment will soon dissolve, and Anarchy
and Confusion over-spread the World. In
Civil Societies, the *Magistrate* bears not
the Sword in vain ; but is an *Avenger* of
those that *do ill*, as well as a *Protector* of
those that *do well* : In *Religious Communi-
ties*, the governing Power is the same, tho'
the Nature of Punishment be different,
and the *one* may respect the Displeasure of
God

God in a future State, as well as the *other* does the Punishment of the Prince in this. As our great Master has inform'd us, *that his Kingdom is not of this World*, so we don't pretend by our Divine Charter, to exercise those Authorities which are Temporal, or to claim any thing which is superadded by the Civil Power, as essential to the Church. If these Privileges are withdrawn by the Powers that gave them, the Church is still upon her original Basis, *and Whatsoever is bound upon Earth shall be bound in Heaven, and whatsoever shall be loosed on Earth shall be loosed in Heaven, the Gates of Hell shall not prevail against it, nor the Power of Tyrants disannul her Edicts.* How short soever the *Civil Power* may fall in her Pretensions, it is certain that the *Ecclesiastical* is of Divine Authority. The Form of Government, and the Institution of Persons, are *here* demonstratively from God: And as long as the *Gospel* of our Lord and Master remains amongst us, and the *Epistles* of his Apostles, (which were dictated by the same Spirit) are received as the Rules of Faith and Practice, *Heresy* can have no Plea to be admitted to
the

Matt. xvi.
18.

the Communion of the Church, nor A-SERM.
postates to be receiv'd upon the foot of IV.
Believers. *For what Fellowship hath Righteousness with Unrighteousness? And what* ^{2 Cor. vi.}
Communion hath Light with Darknes? ^{14, 15.}
And what Concord hath Christ with Belial?
Or what Part hath he that believeth with
an Infidel?

“ WHOSOEVER believes not the Go-
“ spel of Christ, or at least denies any
“ Essential Part of the Christian Faith, is
“ not a Christian; and that not only be-
“ cause he wants a Part of that Faith
“ which denominates Men Christians,
“ but also because by disbelieving that
“ Part he doth by necessary Consequence
“ overthrow the whole of Christianity.”

For whosoever shall keep the whole Law, ^{James ii.}
and yet offend in one Point, he is guilty of ^{10, 11.}
all. For he that said, Do not commit A-
dultery, said also, Do not kill. Now if
thou commit no Adultery, yet if thou kill,
thou art become a Transgressor of the Law.
An Omission in Practice vacates our Obe-
dience; but a Defect in Principles is an
Attack upon God himself, and subjects
us to hotter Damnation. *Si Hæretici sint,*

(says

SERM. (says *Tertullian*) *Christiani esse non possunt.*

IV.

Hereticks cannot be Christians, unless Opposition be Obedience, Falsity be Truth, and Faction Faith. The Scripture has rank'd these *free Thinkers* and *perverse Actors* with another Class of Men, and brought them down to the Level of *Heathens* and *Infidels*. The true Believer is to shew no Countenance to their Persons, or Civility to their Tenets: But to look Jude v. 23. upon both *as the Garment spotted with the flesh*, and to shun and avoid them, as *unclean Persons*, and publick Nuisances, the very Touch of whose Conversation may both *infect* and *defile*.

WHOEVER reads the *Apostolic* Exhortations upon this Head, can never blame him, who has a large Cure of Souls, for guarding his Flock, according to the *Rubrics*, *Liturgy*, *Articles*, and *Canons* of that Church of which he is Minister. For a private *Clergyman* indeed to sit in Judgment upon his Brother-Presbyter, may, abstracted from proper Circumstances, seem arbitrary and presuming: But when a Congregation is disturb'd by the Intrusion of an *Heretick*, and his *Herefy* is publickly

publickly vouch'd in the Face of the SERM.
Communicants; what has the officiating IV.

Person to do, but to guard the Souls committed to his Charge, and repel those that would annoy them? To suspend the communicating of an *Heretick* for a Season, and to lay the Proceedings before the proper Ordinary. If this is not justifiable, the Church is stripp'd of all her inherent Authority in a Moment, and the *Bible* must truckle to an *Act of Parliament*? The *wild Boar out of the Forest* may enter the *Vineyard* at his Pleasure, and *Buyers* and *Sellers* may traffick in the *Temple*?

BUT *Thanks be to God, we have not thus learned Christ*, neither are we at liberty to abuse his Ordinances, and trifle with the Censures of his Church. The *Word of God standeth firm* and immutable, like its Author; and though an Apostle on Earth, or an Angel from Heaven should Gal. i. 8.
preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As I said before, saith great Ver. 9.
St. Paul, so say I now again, repeating the Precept with Earnestness and Importunity, and pressing Conformity with Zeal and

SERM. Intrepidity; *If any Man preach any other*
 IV. *Gospel unto you, than that ye have received,*
 ~~~~~ *let him be accursed.*

How then are those to be treated who mutilate and curtail, who wrest and pervert the Sacred Word, and by forced Constructions, and Uncanonical Interpretations, debase the Lord that bought them, and offer Despite to the Spirit of Grace! From such withdraw thyself; excommunicate them from thy Company and Conversation, and let Infection be prevented

Rom. xvi. by Distance and Reserve. *I beseech you,*  
 17, 18.

*Brethren, mark them which cause Divisions and Offences, contrary to the Analogy of Faith, and the Doctrine which ye have*

Eph. v. 11. *learned; and avoid them. Have no Fellowship with the unfruitful Works of Darkness: Come out from among them, and*

2 Thes. iii. *touch no unclean Thing. We command you,*  
 6. *Brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the Tradition which ye received*

1 Tim. i. *from us: holding Faith and a good Con-*  
 19, 20. *science; which some having put away, concerning Faith have made Shipwreck, and*

are

*The Heretick rejected.*

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are delivered unto Satan, that they may SERM.  
learn not to blaspheme. IV.

Now unto him that is able to keep you Jude v.  
from falling, and to present you faultless be- 24, 25.  
fore the Presence of his Glory with ex-  
ceeding Joy: To the only wise God our Sa-  
viour, be Glory and Majesty, Dominion and  
Power, both now and ever. Amen, Amen.

F 2

The



The Heretic rejected

67

are delivered unto Satan, that they may learn not to blaspheme.

IV

Now unto him that is able to keep you from falling, and to present you faultless before the Father of our Glory with ex-

ceeding joy: To the only wife of our Sa-

viour, to Glory and Majesty, Dominion and

Power, both now and ever. Amen. Amen.

There is a great difference between the

works of the Holy Spirit and the works of

the flesh. The works of the flesh are

these: Fornication, uncleanness, enmity,

strife, wrath, malice, such like things.

The works of the Holy Spirit are these:

Love, joy, peace, gentleness, such like

things. The works of the flesh are

these: Fornication, uncleanness, enmity,

strife, wrath, malice, such like things.

The works of the Holy Spirit are these:

Love, joy, peace, gentleness, such like

things. The works of the flesh are

these: Fornication, uncleanness, enmity,

strife, wrath, malice, such like things.

The works of the Holy Spirit are these:

Love, joy, peace, gentleness, such like

## The Heretick rejected.

TITUS III. 10, 11.

*A Man that is an Heretick, after  
the first and second Admonition,  
reject :*

*Knowing that he that is such, is  
subverted, and sinneth, being con-  
demned of himself.*

THESE Words are the Direction SERM.  
of St. Paul to Titus for the Govern- V.  
ment of a Diocese, over which the Apostle  
by the Guidance of Providence had con-  
stituted him a Bishop.

AND forasmuch as Ecclesiastical Go-  
vernment could no more subsist than Tem-  
poral, without the Authority of punishing  
those that do ill, and encouraging those that  
do well; the Apostle here delivers to the

SERM.

V.

Matt. xvi.

19.

new constituted Bishop the *Power of eternal Life and Death*, according to the Tenor of the Gospel Covenant, and that original Charter left by our Lord to the Governors of the Church: *Behold, I give unto you the Keys of the Kingdom of Heaven; and whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

UPON this Footing the Christian Society subsists, and all her constituent Parts are tied down to Obedience upon the Sanctions of a future Judgment; and the several legal Acts of the Church would be valid in the Court of Heaven, although she had no Assistance from the Governors upon Earth. The Church subsisted in her original Purity, before Kings were her nursing Fathers, and Queens her nursing Mothers; and should she be stripp'd of her secular Grandeur, her inherent Powers would be still the same, and what God has given, no Man can take away. Temporal Penalties no ways affect an Ecclesiastical Censure: And should the Powers that gave, think fit to withdraw their Favours, the



*The Heretick rejected.*

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the Church is still upon her original Basis, **SERM.**  
divested of temporal Authority, but not of **V.**  
her spiritual Purity; Stripp'd of the Fa-  
vours and Gratuities of Men, but invested  
still with the Grants and Immunities of  
Heaven.

WITH this Power she acts, when she  
denounces her *Anathemas* against *Heresy*  
as well as *Profaneness*, and cuts off those  
from her Communion, who would destroy  
her Principles as well as violate her Pra-  
ctices.

*A Man that is an Heretick, after, &c.*

FOR the fuller Explanation and En-  
forcement of these Words, I propos'd to  
you in my last Discourse,

I. To premise something concerning  
*Heresy* in general, and the pernicious  
Practices of *Hereticks*.

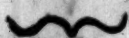
II. To consider the Nature of this Act  
of *Rejecting* an *Heretical* Person.

III. To remind you of the *Authority*  
lodg'd in the *Church*, of *Censuring*,  
*Correcting*, and even *Cutting off* it's  
rotten and corrupted Members.

IV. To describe the mild and gentle  
Method of proceeding in the Execu-  
tion

SERM.

V.



tion of this Authority upon an Offender: The *Heretical* Person is not to be rejected, till after a *first and second Admonition*.

V. To expose the Odiousness of that *Heresy*, which is here stigmatiz'd as the Subject of *Ecclesiastical Censure*.

VI. To enquire into the Method of a *private Man's* Behaviour towards an *Heretick*, upon Defect of an authoritative Sentence.

VII. To enforce the several Reasons in the Close of the Text for this cautious Behaviour: The *Heretick* is *subverted and sinneth*, and stands *condemned of himself*.

THE *Three* first of these Particulars have already been the Subject of a former Discourse, and the *Four* remaining would sue for your Attention this Morning.

IVthly then, I AM to describe the mild and gentle Method of proceeding in the Execution of this Authority upon an Offender: The *Heretical* Person is not to be rejected, till after a *first and second Admonition*.

THIS

THIS Treatment is founded upon the SERM?  
gentle Principles of Christian Goodness and V.  
Compassion, and is a lovely Copy of those  
generous Proceedings which our Saviour  
has injoin'd in the xviiiith Chapter of St.  
*Matthew*, and the 15th, 16th, 17th Ver-  
ses: *If thy Brother shall trespass against*  
*thee, go and tell him his Fault between thee*  
*and him alone: and if he shall hear thee,*  
*thou hast gained thy Brother. But if he*  
*will not hear thee, then take with thee one*  
*or two more, that in the mouth of two or*  
*three Witnesses every Word may be establisht.*  
*And if he shall neglect to hear them,*  
*tell it unto the Church: But if he neglect*  
*to hear the Church, let him be unto thee as*  
*an heathen Man, and a Publican.*

THE Proceeding here is so regular, and  
the Warning so charitable, that we may  
plainly see, that it is Obstinacy only which  
can exasperate Authority, and drive Mat-  
ters to Extremities. Whilst there is any  
Probability of a Return, or the least  
Dawnings of Repentance; Admonitions  
and Exhortations are to be us'd, and the  
Goodness of God and the Persuasion of his  
Agents should unite for a Reformation.

The



SERM. The great Design of the Church is *to seek*  
 V! *and to save that which was lost*; to exert  
 her Authority, and denounce her very  
 Anathema's with charitable Views. If  
 she cuts off the *rotten Limb*, it is with a  
 Design of preserving the *sounder Parts* of  
 the Body. If she rips up the *Wound*, it  
 is to let out the *Corruption*, and the more  
 expeditiously to perfect the *Cure*. The  
 very Act of *Excommunication* is not a final  
 Reprobation, or such an irreverfible De-  
 cree, as the *Laws of the Medes and Persi-  
 ans, which alter not.*

2 Cor. ii.  
5, 6.

1 Cor. v.  
5, 13.

IF this were the Case, we should never  
 have heard so much in the Primitive  
 Church of *Receiving Penitents*, and Re-  
 admitting the *Lapsed* to Communion; nei-  
 ther would St. Paul have wrote so pres-  
 singly in his second Epistle to the *Corin-  
 thians* for pardoning the *Incestuous Person*,  
 whom in his *first*, he had excluded from  
 the Congregation, and deliver'd over to  
*Satan for the Destruction of the Flesh.*

THE Purport of all this, is to shew the  
 Mildness and merciful Temper of the  
 Church in her severest Acts of Censure,  
 and from thence to lead you into an Opi-  
 nion

nion of her Moderation and Candor, in S E R M.  
those admonitory Acts which are previous V.  
to the Excision of a Delinquent. 

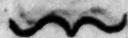
How the Church indeed may behave in the last Extremity, and what a severe Countenance she may put on, when *Obstinacy* and *Incarigibleness* are added to *Apestasy*, shall be discovered under our next general Head. At present she conceives some Glimmerings of Hope, and is unwilling to exasperate an Offender, or widen the Breaches of Separation by any forward and hasty Determination. Let Gentleness try to alloy, and Argument to reform, what Power may provoke, and Authority harden and exasperate.

In this Sense St. Paul cautions *Timothy* against too much Forwardness and Severity in his Reprehensions, and not to fall upon a Person of the next Order, and perhaps of greater Age than himself, without due Deliberation and the most convincing Evidence. *Rebuke not an Elder, but in-* 1 Tim. v.  
*treat him as a Father: Against an Elder* 1, 19.  
*receive not an Accusation, but before two or three Witnesses.*

and has behaved himself **TIMOTHY,**  
clerk

SERM.

V.



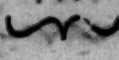
2 Cor. ii.  
7, 11.

TIMOTHY, who in other Places of this Epistle is invested with Episcopal Jurisdiction, and exhorted to *rebuke with all Authority*, is here restrained the Exercise of his Power, and is advis'd to *Lenity* towards some Persons, and *Prudence* under some Circumstances of Action. The least that we can suppose is, that the *first* and *second Admonition* should precede Suspension, and all Opportunities of Trial and Amendment should be allow'd to a Delinquent, *lest perhaps such a one should be swallowed up with over-much Sorrow, and Satan should get an Advantage of you.*

V. I AM to expose the Odiousness of that Heresy, which is here stigmatiz'd as the Subject of *Ecclesiastical Censure*.

THOUGH Mildness is the true Spirit of the Gospel, and Love and Forbearance the indelible Marks of a Christian; yet there are Cases where these Virtues lose their Force, and are no more to be universally practis'd, than Impunity is to be always reach'd out to a Malefactor, or Indulgence to an harden'd and presumptuous Sinner. The sacred *Depositum* of the Church is to be strictly guarded and preserved,



served, and that *Form of sound Words de-* SERM.  
*fended, which was once delivered to the* V.  
*Saints.* Moderation must lose it's Force,   
where Zeal and Constancy are injoin'd;  
and where there is neither *Cold nor Heat*,  
the *Lukewarm* must be *spued out of the*  
*Mouth.* St. Paul, St. Peter, and St. Jude,  
express an uncommon Warmth against  
*Hereticks* and *Seducers*: And, as if the  
Mildness of the Gospel was of no farther  
Use to such Apostates, the Apostles at the  
very mentioning their Crimes, seem to  
kindle into an holy Rage, and all their  
Persuasives are turn'd into Rebukes and  
Satires. Those holy and humble Men,  
who upon other Subjects were full of  
*Compassion, Forbearance, and Love*, and  
sooth the new Converts with the endear-  
ing Character, of *Elect of God, Holy and*  
*Beloved*; now sharpen their Style, and treat  
those who would turn the *Grace of God into* Jude 4, 8,  
*Wantonness, as ravenous Wolves, filthy* 10.  
*Dreamers, brute Beasts, wandering Stars.*  
They paint out their Crimes by the Sins  
of *Sodom* and *Gomorrhah*, by the Murder  
of *Cain*, the Sorcery of *Balaam*, and the  
Rebellion of *Lucifer*: And that their Per-  
sons

SERM. sons may have no Colour or Pretence of  
 V. Impunity, they represent their Punishment  
 as the *Blackness of Darknes for ever*, and  
 compare their approaching Fate to that of  
 Jude v. 6. apostate Angels, *reserv'd in everlasting  
 chains under darknes, unto the judgment of  
 the great day.*

WHERE now is the primitive Mildness  
 and Indifference to Heresy? Where is the  
 Apostolic Candor and Moderation to those,  
 who turn the *Grace of God into Wanton-  
 ness*, and count the *Blood of the Covenant an  
 unholy thing*? Shall the Offices of social  
 Virtue and good Manners oblige us to vin-  
 dicate the Reputation of an absent Friend;  
 and shall we prostitute the Altars of God  
 to those *who kick against the Sacrifices,*  
*and lift up their Heels against the Hands*  
*that feed them*? If such a Neutrality or  
 Indifference in Religion should seize us, or,  
 like Gallio, we should *care for none of*  
*these things*, or, like Pilate, only *wash our*  
*Hands* in Show or Form, at the Cruci-  
 fixation of our Lord; we become accessary  
 to his Passion, and *daily crucify him afresh,*  
*and put him to open shame.* Is it nothing  
 to you, all ye that pass by? Can ye be idle  
 Spectators

*The Heretick rejected.*

79

Spectators of the Agonies of your Lord, **SERM.**  
and diminish the Dignity of that Sufferer, **V.**  
whose Merits were as extensive as your  
Crimes, and whose Sacrifice as infinite as  
that Justice it appear'd? Certainly the  
open Attacks of your Enemies must pro-  
voke your Courage and enliven your Faith.  
If *Writing and Rejoinding*; if a Declara-  
tion before the Faithful, and in the more  
immediate Presence of God, be not a suf-  
ficient Evidence, then the Nature of  
things are changed, the Commands of our  
Lord and his Apostles are vacated, and  
Truth and Falshood are upon the same  
Bottom. *In vain have we Charge to feed  
the Flock, over which the Holy Ghost has  
made us Overseers, if the wild Boar of the  
Forest may break down the Inclosure, and  
ravage the Vineyard of our Lord at his  
Pleasure. The Fences which God has  
plac'd to the Faith are to be kept up and  
secur'd; and though an Angel from Hea-  
ven, or an Apostle from Earth should be  
suppos'd to innovate upon the Faith, and  
preach another Doctrine that ye have not  
received, let him be accursed. A Denun-  
ciation very expressive and peremptory!*  
Against



SERM. Against which, no Supposition can be  
 V. form'd, no Weakness alledg'd, no Novel-  
 ties justified. "In such Cases (says the

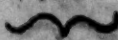
Importance,  
 p. 108.

"Great and Learned Dr. *Waterland*) we  
 "have no Concern at all with the *Virtues* or  
 "good *Qualities* of false Teachers, be they  
 "ever so *real* or *great*: If they corrupt  
 "the Faith in any gross Instance," (and  
 what can be more gross and insolent than  
 denying the Divinity of the Lord that re-  
 deem'd them?) "that is Reason suffici-  
 "ent for refusing Communion with them,  
 "tho' they were otherwise as bright as  
 "*Angels*."— And this leads me to speak  
 briefly of the

Vith PARTICULAR of my Text,  
 namely, The Method of a private Man's  
 Behaviour towards an *Heretick* upon De-  
 fect of an authoritative Sentence.

IT may so happen, that the Civil Pow-  
 er may, through some Corruption of  
 Manners, or for other Reasons of State,  
 be Enemies to Orthodoxy, (as it frequent-  
 ly happen'd in the Progress of the *Arian*  
 Heresy;) and by this Influence of the  
 Temporal Magistrate, the Zeal of Eccle-  
 siasticks may dwindle, and the Reins of  
 Discipline be loosed.

IN

IN such Cases, every private Man is to SERM.  
 judge for his own self; to *excommunicate* V.  
 the heretical Person from his Company;   
 to avoid his Presence as a Plague or In-  
 fection; to *bate the very Garment spotted*  
 with Vice, and to *snatch* his own Soul as  
 a *Firebrand out of the Burning*. Vice it-  
 self is very spreading, and the Neighbour-  
 hood of it infectious and destructive. 'Tis  
 dangerous to play upon the Brink of the  
 Precipice, and to lay a raw and unguard-  
 ed Virtue in the Way of a Temptation.  
 Distance may prevent the Danger, and  
 Absence secure our Innocence, whilst *evil*  
*Communications would corrupt good Man-*  
*ners*, and the Frequency of the Sight less-  
 ens the Horror of it.

*If any Man, therefore, teach otherwise,* 1 Tim. vi.  
*and consent not to wholesome Words, even the* 3, 4, 5.  
*Words of our Lord Jesus Christ, and to the*  
*Doctrine which is according to Godliness;*  
*he is proud, knowing nothing, but doting*  
*about Questions and Strifes of Words, where-*  
*of cometh Envy, Strife, Railings, evil Sur-*  
*misings, perverse Disputings of Men of cor-*  
*rupt Minds: from such withdraw thyself.*  
*Withdraw thyself from every Brother that* 2 Thess.  
*walketh disorderly, and not after the Tra-* iii. 6.

SERM. *dition which he has received from Christ*  
 V. *and his Apostles.*—

VIIthly, I AM to enforce the several Reasons in the Close of the Text for this cautious Behaviour towards an Heretick: *Ye are to know that such an one is subverted, and sinneth, being condemned of himself.*

IN which Words there are *Three Things* to be briefly consider'd for the Conclusion of this Discourse.

1st, *THE Subversion;*

2dly, *THE Sin;*

3dly, *THE Self-condemnation of an Heretick.*

1st, *THE Heretick is subverted.* He has overturn'd the Faith, and cut himself off from any vital Union with the Head of the Church. His Positions and Tenets are in direct Opposition to the Fundamentals of Christianity; and his *Gospel* and *Creed*, what was not preach'd by the *Author* and *Finisher of our Faith*, and confirm'd by the Apostles and their Successors. Truth is mangled and curtail'd, Texts are sever'd and disjointed, and the most positive Assertions falsely gloss'd upon and impiously perverted. Let the Moderation of our own Times be never so flagrant, and the



the Promotion of an Heretick never so surprizing, St. *John's* Advice will be authentic; and a Zeal for the Faith, the Glory of a Christian. *Look to yourselves, that ye lose not those things which we have wrought, but that ye receive a full Reward.* SERM. V.  
~~~~~  
² John 8, 9, 10.

Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed. For he that biddeth him God speed, is Partaker of his evil Deeds. Your Hospitality is criminal, and common Civility becomes unchristian: Your caressing of an Heretick is the Espousal of his Principles; and a Civility to his Person, a Recognition of his Errors.

2dly, *THE Heretick hath sinned*: Sinned indeed in the worst and most fatal Construction of the Word! Other Crimes would plead for some Mitigation from the Perverseness of corrupted Nature, the Strength of a carnal Temptation, or the gratifying of a sensitive Passion: But *Heresy* is an intellectual Pride, and a direct Opposition to the Deity itself: A Sin, which links the Offender with *Lucifer*

SERM. and the *apostate Angels*, and must always
 V. remain the more daring and inexcusable,
 because it has no Foundation in the De-
 pravity of Nature to encourage or support
 it.

3dly, AN *Heretick is condemned of him-
 self*. His own Principles are the clearest
 Evidence; his Writings and Actions, the
 most flagrant Testimonies against him.
 His Opposition to Reveal'd Knowledge
 must affect his own Conscience, and his
 public Declaration both alarm and caution
 the Faithful.

As Religion is reveal'd by the God of
 Truth, and confirm'd by a Series of Mi-
 racles; so it stands upon a *Rock*, which
 cannot be mov'd; and is not to be new-
 modell'd or refin'd upon like a System of
 Philosophy; or to vary and change by the
 Humours and Perverseness of its proud
 Professors.

In short, if God be true, and his own
 Revelation to be credited and maintain'd;
 the Heretick stands but a poor Chance,
 for Contradicting and Blaspheming, for
 Opposing and Perverting what was first de-
 liver'd by God, what was preach'd by his
 Son,

Son, what was confirm'd by his Spirit, SERM.
what was seal'd by his Martyrs; what silenc'd the *Senate of Rome*, and non-pluss'd the Philosophers of *Athens*, and for above these Sixteen Hundred Years most successfully triumph'd over the Malice of Tyrants and Devils. V.

Now God grant, that no Lukewarmness and Indifference in Religion may eclipse the Glory of the Gospel, and occasion *our Candlestick to be removed*: But that we may *adorn the Doctrine of our Lord and Saviour in all things*; professing with our Lips what we believe in our Hearts; *holding fast that Form of sound Words, which was once deliver'd to the Saints*; and confirming the Orthodoxy of our Faith by the Uprightness and Regularity of our Practice.

Now to Father, Son, and Holy Ghost, Three Persons, but One Eternal God, be render'd, &c.

The Heralds

son, what was contained by his Spirit, 2e m.
what was said by his Ministry; what in-
tended the Senate of Rome, and non-placed
the Philosophers of Athens, and for above
these sixteen Hundred Years more success-
fully triumphed over the Malice of Ty-
rants and Devils.

Now God grant, that no Enthusiasts
nets and Indifference in Religion may
obscure the Glory of the Gospel, and oc-
casion our Censures to be removed: But
that we may stand the Doctrine of our
Lord and Saviour in all things; protesting
with our Lips what we believe in our
Hearts; holding fast the form of sound
Words, which were first delivered to the
Apostles; and continuing the Orthodoxy of
our Faith by the Liturgies and Regu-
larity of our Practice.

Now to Prayers, Sermons, Holy Orders,
Three Persons, but One Eternal God, 2e
unity, 2e.
and to a Church, 2e.
and to a Church, 2e.
and to a Church, 2e.

The Honour of Magistracy.

PSAL. LXXXII. 6, 7.

*I have said, Ye are Gods; and all
of you are Children of the Most
High.*

*But ye shall die like Men, and fall
like one of the Princes.*

THESE Words are spoken by A-SERM.
saph to the Judges of Israel in the VI.
Reign of King Hezekiah, whose pious
Endeavours to reform the Courts of Ju-
dicature amongst the Jews are largely de-
scrib'd in the 30th and 31st Chapters of
the second Book of Chronicles, and his un-
successful Attempts as warmly reprimand-

SERM. ed by *Isaiab*, in the Beginning of his
VI. *Prophecy.*

It is observable in this *Psalms*, that *Asaph* is not wanting in bestowing those respectful Titles to the *Jewish Governors*, which the Dignity of their Office, and their Tenure from God, exacted from him: Neither was he unmindful of that High Trust, which the Supreme Monarch of Heaven and Earth had put into their Hands, and the Good of the Subject demanded a faithful and impartial Execution of.

Ver. 1.

GOD, says he, *standeth in the Congregation of the Mighty: He judgeth among the Gods: And therefore, ye Judges, who are inferior Deities, are to consider the Fountain from whence ye derive your Power, and that Just Sovereign to whom ye are finally accountable for the Execution of it. How long will ye judge unjustly, and accept the Persons of the Wicked?* The Relation which ye bear to a supreme and unspotted Judge, should make you resemble the Proceedings, and copy out the Excellencies of your Divine Master, and encourage you to be as bold

Ver. 2.

in

The Honour of Magistracy.

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in the Punishment of Vice, as in the Support and Protection of Virtue. Oppression will appear in many Shapes, and Want will extend her naked Arms for Redress and Comfort. The Indigent and Fatherless are Suitors for your Protection; and those who have no other Friends upon Earth must resort to you as the Proxies and Representatives of Heaven. *Defend* SERM.
VI.

the Poor and Fatherless: Do Justice to the Afflicted and Needy. Deliver the Poor and Needy: Rid them out of the Hand of the Wicked. Ver. 3, 4.

THE Princes of this World have delegated to you the Representation of their Power; and the Supreme Governor of Heaven and Earth demands an Execution of it, both from the Dignity of your *high Stations*, and the Account you must give of your *Trust* at your final Dissolution.

I have said you are Gods, and all of you are the Children of the most High: But be not high-minded, but fear: Be not so elated with the Honour, as to forget the Duties of your Station: Be not imperious and dogmatical, positive and arbitrary in the Execution of your Trust: But consider
the

The Honour of Magistracy.

SERM. the *Danger* as well as the *Height* of your
 VI. Situation; and let the Sense of your own
 Mortality, and your Accountableness to a
 Superior Judge, inspire you with Candour
 and Benignity to your fellow Creatures.

I have said, Ye are Gods, &c.

FROM the Words, I have propos'd to
 form my following Discourse upon these
 three Heads.

I. THE great Honour and Dignity of
Magistracy: I have said, Ye are Gods,
and all of you are Children of the Most
High.

II. CONSIDERATIONS suggested to
Magistrates from their own *Morta-*
lity, for a faithful and conscientious
 Discharge of their Duty: *Ye shall die*
like Men, and fall like one of the
People.

III. AN Application of the whole to
 such Persons as are to live in a duti-
 ful Obedience toward *the Powers set*
over them.

I. I am to consider the great Honour
 and Dignity of Magistracy: *I have said,*
Ye are Gods, and ye are all the Children of
the Most High.

As

The Honour of Magistracy.

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As Government, in Scripture, is represented as the Ordinance and Institution of God; so the Persons of Governors are, in a qualified and subordinate Sense, complimented with some of those Titles which belong originally to their Divine Founder. Their Worth rises in Dignity with their Station; the *Magistrate* enobles the *Man*; and the *Image and Superscription of Cæsar* exalts the Lowness and Baseness of the Metal.

SERM.
VI.

I have said, Ye are Gods, and ye are the Children of the Most High. Your Charter is from Heaven, and the Execution of your Office a Trust from the Fountain of Power. Grace and Submission are to be in all our Words, Honour and Reverence in all our Actions. Common Civilities are to be receiv'd as Bounties, and Protection itself as a Gratuity from Heaven.

WE are not indeed by these Compliments to give *God-like* and *flattering* Homage to Men, and to rob the *Creator* of his incommunicable Attributes, that we may enrich and idolize the *Creature*. Neither are we, on the other hand, to reduce the Authority of those whom God has set
over

SERM. over us, to the Level of common Men,
 VI. nor to place the Origin of that Power in
 ourselves, which God has retain'd to his
 proper Disposal, and granted as his *own* to
 his Deputies and Vicegerents upon Earth.
 The Nature of Government is to be right-
 ly consider'd, and the Persons invested
 with it duly honour'd. The Institution of
Magistrates to be acknowledg'd for Sacred
 and Divine, and a Submission to their E-
 dicts complied with from the Dictates and
 Obligations of Conscience. *There is no*
 Rom. xiii. *Power, but of God: The Powers that be,*
 1, 2. *are ordained of God. Whosoever therefore*
resisteth the Power, resisteth the Ordinance
of God: And they that resist, shall receive
to themselves Damnation. Divinity is
 stamp'd afresh upon the Character of our
 Rulers; and the very Entrance upon their
 Office takes them from the common Class
 of Men, and places them in a nearer Re-
 lation to the God of Power. *Ye are all*
the Children of the Most High: Dignified
 by your Stations, and enobled by your
 Rise: And though ye are but mortal Men
 in your own Natures, and fallible in your
 Decrees, yet has the God of Power rais'd
 you

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93

you to such a Dignity upon Earth, as his Angelic Ministers enjoy in Heaven.

SERM.
VI.

IN Compliance to this Exaltation, *Let every Soul be subject unto the Higher Powers, Rendering to all their Dues: Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour. Submit yourselves to every Ordinance of Man for the Lord's sake: Whether it be to the King, as Supreme; or unto Governors, as unto them that are sent by him for the Punishment of Evil Doers, and for the Praise of them that do well.*

Rom. xiii.
1, 2.

1 Pet. ii.
12, 13, 14.

IN both these noted Places, we have the Original as well as the Exercise of Power described to us: The Credentials of a Magistrate from God himself, and the Execution of his Office for the Good of the People. Though the Ordinance be of Man, though in the lowest Sense of the Word, the Form and Model of Government should be *human*, yet the Persons governing derive their Authority from God, and having no Superiors upon Earth, are accountable to him only for their Administration.

UPON

SERM.

VI.

UPON this Scriptural Plan, the *Prayers*, the *Articles* and *Homilies* of our *Church* are form'd; and the best Engines are play'd against *Popery* on the one hand, as well as the most successful Arguments against *popular Faction* on the other. When we make our Supplication for our Sovereign, we ratify his *Titles*, as well as pledge our own *Obedience*; humbly requesting that he, *duly considering whose Minister he is, and by whose Authority he acts, may seek the Honour and Glory of God in all his Actions, and study to preserve the People committed to his Charge, in Wealth, Peace, and Godliness*; and that the *Subject* in Return, (who enjoys the Benefit of his fatherly Protection) *may faithfully serve, duly honour, and humbly obey him, according to God's holy Ordinance.*—But,

IIIdly, FROM the Dignity of *Magistracy*, and the Divine Original of Power, let us stoop a little to the Consideration of the *Mortality* of our *Governors*, and shew briefly, how the Thoughts of their own Fate should influence their Practice, and dispose them to a faithful and conscientious Discharge of their Duty: *Ye shall die like Men, and fall like one of the Princes.*

IT

IT is necessary to follow the Holy Ghost **SERM.**
in these *debasing*, as well as *enobling* Parts **VI.**
of the Character, that we may avoid gi-
ving *flattering Titles to the Mighty*, and,
by any Panegyricks upon the *Office*, cause
the *Magistrate* to forget *that he is a Man*.
The Person exalted is *like a City upon an*
Hill, conspicuous to all around him by
the Height of his Station, and surrounded
with Envy, from his Lustre and Emi-
nence. *But let not the rich Man glory in*
his Riches, nor the Mighty in his Strength.
Time and Chance happeneth to them all:
Fate and Disappointments are the Conse-
quences of their Ambition; Vexation and
Folly may be the End of their Govern-
ment.—

BUT let a Man's Station be never so
easy, and his Prospect never so promising:
Let his Abilities be never so uncommon,
and his Office never so honourable; yet
Death is a Consideration which must low-
er his Ambition; the leaving of Honour
should prevent the Abuse of it, and the
Account of *another World* create a Strict-
ness and Impartiality *in this*: *Ye shall die*
like Men, and fall like one of the Princes.

I SHALL

SERM. I SHALL not at present detain this Audience with the Consideration of these
 VI. Words as a common Lecture of Mortality, but shall apply them wholly to the Occasion for which they are introduc'd, and refer them in a particular Manner to *Magistracy*.

1st, *Ye shall die*. Your Titles are no Bar to your Dissolution, but are oftentimes the Hast'ners and Forerunners of it. *Sumptuous Living* may fire your Blood, and Crouds of *Companions* hurry you to the Grave. *Honour* itself is a Trap to Death, and *Length of Days* has been the more frequent Portion of a *Cloyster* than a *Palace*. Magistracy itself is an Office of Difficulty and Fatigue; an Hurry of Business exhausts the Spirits; and continual Application must weaken and enervate the *Body*, as well as the *Mind*. To attend *Courts* with Constancy, and hear *Causes* with Impartiality; to detect Fraud, and unravel Perjuries; to sift through prevaricating Evidences, and silence all mutinous Complainants, requires that the *Strength* of a Man in Authority should be the *Strength of Stones*, and his *Flesh* Iron or *Brafs*.——

Job vi.
12.

2dly,

adly, *Ye shall die like Men*; that is, like SERM.
common and ordinary Men, without any VI.
Exemption to your Persons, or Privileges
to your Stations. Your Honour shall give
you no Advantage in the Progress of your
long Journey, nor alter your Reception at
the End of it. Ye shall be stripp'd of all
your gaudy Titles and numerous Attendants,
and be thrust as naked and defenceless
out of this World, as ye came at first
into it. Ye must *die like Men*, though ye
live like Magistrates; and be Mortals by
your Fall, though ye are Gods in your
Stations. *I myself* (says the Greatest and
Wisest of Princes) *am a mortal Man like* Wisd. vii.
to all, and the Off-spring of him that was
first made of the Earth. My Composition
is human, and my Fate unavoidable: My
Nativity and Death shall be of a piece
with my Subjects, and my Crown shall
make no Difference or Distinction at my
Exit. *When I was born I drew in the com-* ver. 3.
mon Air, and fell upon the Earth which is
of like Nature, and the first Voice which I
utter'd was crying, as all others do. For ver. 4.
there is no King that had any other Begin-
ning of Birth: for all Men have one En- ver. 5.

SERM. *trance into Life, and the like going out.*

VI. *Dives and Lazarus* must meet the common Fate; and haughty *Herod* be smitten from Heaven, and *eaten up of Worms*, whilst he is Lording it upon the Throne, and receiving the fulsome Adorations of his Flatterers and Dependants. — But, 3dly, As Death is a Prelude to Judgment, and this World only a Trial and Probation for another; so the Secrets of Government shall be disclosed at that great and tremendous Day, and the hidden Springs of Action plac'd in the Light of God's Countenance. Then Party shall cease, and Faction droop her Head. The Poor shall not want a Friend, nor the Rich an Accuser. Bribery shall be detected, and Partiality have an End. The Great shall no longer awe, nor the Mean tremble; Virtue be dejected, nor Vice triumphant. The Judges then shall be arraign'd, and the Criminal acquitted; the Righteous distinguish'd by more beautiful Crowns, and the Oppressors loaded with more insupportable Torments. —

ALL these Considerations are couch'd under the Expressions of the *Psalmist*, *Ye shall*

shall die like Men, and fall like one of the SERM.

People : And I thought it proper to give VI.

you a short Glimpse of them, that ye might so temper the *Dignity* of your Office with the *Difficulties* that attend it, as to shew yourselves *Ministers of God*, and *Stewards* for your *Fellow-Citizens* in the Discharge of your Trust.—

THE Remainder of the Time which your Patience shall allow me, shall be employ'd in persuading those whom Providence has plac'd under your Care, to consider *their own* Happiness, as well as your Ease, and to *serve themselves* by a peaceable *Submission* to Government.

Ist then, I WOULD intreat all People, *Rich and Poor, High and Low, one with another*, to consider the *Honour* and *Dignity* of Magistracy, to weigh well the Institution as coming from God, to abate all personal Reflections on their Governors, and to remit all Censures to that supreme Being, by whom *Kings reign*, and *Judges* are constituted.

As you see the Rise and Origin of Government is from God, so the Execution of it must be deriv'd from the same Foun-

SERM. tain. Governors are in the Scripture-

VI. Language stil'd *Gods*; and if there be any
 ~~~~~ Significancy or Propriety in that Expression, it must exhibit to us the Largeness of their Power, and a lower Resemblance of their Persons to the Almighty. As God in some measure rules this World by second Causes, and notifies his Pleasure by deputed Agents; so we are to look upon Magistrates as chosen by God, and put designedly into Commission for the Execution of his Laws, and the Security of his People. *For Promotion cometh neither from the East, nor from the West, nor yet from the South: And why? God is the Judge, he putteth down one, and setteth up another.*

Pfal. lxxv.  
7, 8.

2dly, I WOULD intreat the People to consider their *own Interest*, as included and comprehended under *Magistracy*: For if *public Peace* is to be secur'd, and *private Property* guarded; if *Plenty* is to enter into our *Palaces*, and complaining to be remov'd from our *Streets*; I cannot see what Honours are too great for those who are Guardians of our Civil Rights, and the Instruments of a National Happiness.

The



## *The Honour of Magistracy.*

101

The Institution of Magistracy is for the SERM.  
Service of the World, and *Rulers* were VI.  
not ordain'd as a Terror to good Works, but  
to Evil. *The Law is not made for a righte-* 1 Tim. i.  
*ous Man, but for the Lawless and Diso-* 9, 10.  
*bedient, for the Ungodly and for Sinners,*  
*for Unboly and Profane, for Murderers of*  
*Fathers and Murderers of Mothers, for*  
*Manslayers, for Whoremongers, for them*  
*that defile themselves with Mankind; for*  
*Liars, for perjured Persons.* When these  
Enormities are suppress'd by the Prudence  
and Vigilance of our Governors, Blessings  
must circulate through the Veins of a Na-  
tion, and every Member of the Body po-  
litic be refresh'd and strengthen'd from  
the Virtues of the Head.

3dly, FROM the *Dignity and Usefulness*  
of Government we may infer the Necess-  
sity of Obedience, and press it upon the  
People, as well from the Principles of  
Duty, as the Consideration of their own  
Interest. *Let every Soul be subject to the*  
*higher Powers, and every Christian obey,*  
*not only for Wrath, but also for Conscience*  
*sake.* Mutinies and Rebellions are Mon-  
sters to the Gospel Institution; and the

SERM. Enemies of *Cæsar* can in no Sense be the

VI. *Disciples of the suffering Jesus.* It is not

only the Person of the Prince we are to reverence, but the *Superscription of his Power* in all his Deputies and Agents. Whoever *resists* any of these inferior Officers, opposes the Wisdom of Providence, and *resists the Ordinance of God*: The Indignity ascends and terminates in the supreme Monarch, and the Transgressor must expect Punishment in this World, and Vengeance in another.

4th and lastly, I would advise all Persons to be as little troublesome as possible to Magistrates. For Men in their Stations have Fatigue enough in the Suppression of Vice, and the Commitment of heinous Offenders; and it is barbarous in us to pile fresh Weight upon their Shoulders by a Number of vexatious and frivolous Complaints. Magistracy itself is a Burden, as well as an Honour; and whoever loves a National Establishment, and respects the Administration of Justice, will rather compose inferior Matters of Difference, and recede from his Right in Affairs of less Consequence, than be always soliciting his

his Friends *on the Bench*, and continually SERM.  
storming for the Redress of Grievances. VI.

Humour and Passion in ourselves have oftentimes a greater Sway in Complaints and Appeals, than any notorious Violence and Injustice in our Neighbours; and the Pride and Envy of an Aggressor may be a more detestable Nuisance to the Country, than the suppos'd Guilt and Insolence of a Malefactor.

THE Way, therefore, to prevent these and all other litigious Inconveniences, is for Persons of all Ranks and Degrees to move regularly in their Spheres, and to be gentle and merciful in their Relative Capacities; to act like Men, and live like Christians; *to study to be quiet, and do their own Business*; and unless the Public should be injur'd, or their own private Loss be insupportable, *to render Good for Evil, Blessing for Cursing, Prayers for Hatred, and Forgiveness for Trespases.* Amen, Amen.



his Friends on the Beach, and continuing 28 m.  
 forming for the Relief of the Poor.

VI

Madison and Madison in 1787, and  
 effected a greater way in Congress  
 and Appeals than any other. Violence  
 of Justice in our Neighbourhood, and the  
 Ride and Envy of an Agitation may be  
 a more detestable Violence to the Country  
 than the supposed Guilt and Injustice of a  
 Malfeasance.

The Way, therefore, to prevent these  
 and all other heinous Inconveniences, is  
 for Persons of all Ranks and Degrees, to  
 move regularly in their Spheres, and to be  
 gentle and merciful in their Relative Con-  
 ditions; to act like Men, and live like Chris-  
 tians; to study to be good, and do their  
 own Duty; and unless the Public Good  
 be injured, or their own private Duty  
 insupportable, to remain quiet for their  
 Blessing for Country, Power for Honour,  
 and Forgiveness for Yea-sayers. Amen.

Religious

H. &amp;

## Religious Wisdom.

PROV. IV. 7.

*Wisdom is the principal Thing, therefore get Wisdom; and with all thy Gettings get Understanding.*

**T**HESE Words proceeding from SERM. VII. the Mouth of a Person who was most remarkable and eminent for Wisdom, may very justly call for your Attention, as well in Deference to the *Royal Speaker*, as in Regard to the high Importance and Usefulness of the *Speech*.

IN a busy and inquisitive Age, and in the midst of the Schemes of so many Virtuoes in Religion as well as Learning; it may not be improper to look back upon the Fountain of Truth and Knowledge, and to dwell upon such Discoveries, as  
God

SERM. God at sundry Times, and in divers Manners has made known unto the Fathers by  
 VII. *the Prophets.*  
 Heb. i. 1.

*Vain Man would be wise! Vain and presumptuous Man, is for laying deep Schemes, and making fresh Discoveries! But alas! he is born like the wild Ass's Colt: Unfit for the unravelling of Mysteries, and incapacitated by Nature for the Discovery of hidden Truths, unless directed by a superior Power, and conducted by the Assistances of Revelation and Grace.*

WHEN thus qualified and disposed from above, he seeks for Celestial Wisdom, his Discoveries will answer his Expectations, and the God of Truth will lead him into such Scenes of Knowledge, as may procure Ease upon Earth, and Happiness in Heaven.

*Wisdom is the principal Thing, therefore get Wisdom: And with all thy Gettings, get Understanding.*

FROM the Words I shall make it my Business to do these seven Things.

I. To give you the different and most material Acceptations of the Word *Wisdom*, both from the Canonical and



and *Apocryphal* Books of *Scripture*; SERM.  
and to obviate some Difficulties which VII.  
arise from the perverse Construction  
of this Word by our modern *Hereticks*.

II. To shew you what *Wisdom* we are  
oblig'd to seek after, and are in a Ca-  
pacity of obtaining.

III. To point out the Excellency of  
this *Wisdom*.

IV. To lay before you the proper  
*Ways and Means* of Gaining it.

V. To expose the Folly of neglecting  
*Wisdom* for any other Acquisition.

VI. To produce the Encouragements  
we have to seek after *Wisdom*.

VII. To demonstrate the more imme-  
diate Necessity which some of us are  
under, of applying ourselves to *Wis-  
dom*.

I. I AM to give you the different and  
most material Acceptations of the Word  
*Wisdom*, both from the *Canonical and A-  
pocryphal* Books of *Scripture*, and to ob-  
viate some Difficulties which arise from the  
Perverse Construction of this *Word* by our  
*modern Hereticks*.

THIS

SERM. THIS I thought necessary to be done,  
 VII. because in Mr. *Whiston's* Revival of the  
 ~~~~~ *Arian Heresy*, and his several Letters and  
 Defences of the same, a great Stress is laid
 upon some Expressions of the *Apocrypha*,
 and the *Eighth Chapter* of *Proverbs* is
 wrested to the same Purposes.

FROM the collecting of these *Portions*
 of *Scripture*, this Writer has discover'd the
Creation of Wisdom; and the *Son of God*
 being, as he supposes, represented by that
 Term, He triumphs much in the Conse-
 quence, that the *Son is a Creature*, a Be-
 ing made in Time, and so Unequal to the
 Father in the Essential Properties of the
Godhead.

To silence this Objection, it was pro-
 per to look into the Scripture-Notion of
Wisdom, and see the Sense of Antiquity
 upon the same, especially in the Writings of
 those Fathers who flourish'd about the
 Time of the *Council of Nice*, when the
Arian Controversy was so hotly agitated,
 that one would think Nothing should es-
 cape the Search of such learned Men as
 the great and blessed *Athanasius*.

THIS

THIS Enquiry led me farther than I SERM.
VII.
was first aware of; but designing several
Discourses upon this Subject, (as oft as my
Duty should bring me to this Place) I
thought proper to lay the Foundation of
the whole in this *Six-fold* Notion of the
Word *Wisdom*.

1st, *Wisdom* seems to signify the *Essence*
of God the Father, or *Divinity* in
general.

2^{dly}, IT may sometimes more imme-
diately refer to the *second* and *third*
Persons in the *Trinity*.

3^{dly}, IT may denote the *Gift* of God
by *Inspiration*.

4^{thly}, IT may signify *Learning*.

5^{thly}, *Prudence*, or *Discretion*.

6^{thly}, *Religion*.

1. WISDOM may signify the *Essence* of
the *Father*, or *Divinity* in general.

THE Notion which we have of God,
is, that he is an *Eternal*, *Perfect*, *Omni-*
potent, and *Infinite* Being: And the Ar-
gument, from whence we would infer his
Unity, arises from the *Inconsistency* of
ascribing these incommunicable Attributes,
in their proper Sense, to any created Sub-
fistence.

SERM. sistance. God has fix'd such an Inclosure
 VII. round himself, and guarded his Nature
 with such an awful Set of Expressions,
 that we can no more alter receiv'd Terms,
 than the *Children of Israel* dar'd approach
Mount Sinai, when *Smoak and Lightning*,
 and the *Sound of a Trumpet*, and the *Voice*
of Thunder forbad their impertinent *Ga-*
zing, and commanded a due Distance.
 God is *very jealous* of his Name, and in-
 sists nicely upon his Honour: And we
 must therefore conclude, that those who
 knew his Pleasure, and partook of the Spi-
 rit for the Information of Posterity, could
 not apply to the *Creature*, what is the
 Property of the *Creator*, nor dignify *Wis-*
dom in particular with such Terms as are
 appropriate and inseparable from the Dei-
 ty, unless the Essence of God were con-
 tain'd under that Expression. I don't say
 that wherever we find an exalted Enco-
 mium of *Wisdom* in the *Poetical* Books of
Scripture, we are presently to affirm that
 by it must be meant A *God Infinite in*
Wisdom: But still I dare to assert, that the
Spirit always guides the Fire of a sacred
 Penman, and so clears up his Ideas and Con-
 ceptions,

ceptions, as to prevent his Fancy from SERM.
running into Madness, and his Expressions VII.
into Blasphemy. 

UPON the Truth of this Supposition,
we must say, that inspir'd Writers have
given us no distinct Notions of God in
his leading and most astonishing Perfec-
tions, unless we so interpret some Part of
their Character of *Wisdom*, as to include
the *Divine Essence* also.

WHAT can be a stronger Proof of
God's *Eternity*, than those Sayings of the
Psalmist? *The Heavens shall perish, but* Psal. cii.
thou shalt remain. Thou art the same, and 12, 26, 27.
thy Years shall have no End. Thou shalt
endure for ever, and thy Remembrance
through all Ages. Before the Mountains
were brought forth, or ever thou hadst
formed the Earth and the World, even from
Everlasting to Everlasting, thou art God.

AND now does not Solomon introduce
Wisdom magnifying her Original in much
the same Pomp and Majesty of Expres-
sion? *The Lord possessed me in the Be-* Prov. v
ginning of his Way, before his Works of 22, 23, 25, 26.
old. I was set up from Everlasting; from
the Beginning, or ever the Earth was.
When

SERM. *When there were no Depths I was brought forth; when there were no Fountains abounding with Water: Before the Mountains were settled; before the Hills, was I brought forth: While as yet he had not made the Earth, nor the Fields, nor the highest Part of the Dust of the World.*

THESE Words of Solomon are so parallel to those of King David, that one would think the Son had transcrib'd from the Father: Or at least we must conclude, that if the former Assertions are a Proof of God's Eternity, the latter have an equal Share in Behalf of Wisdom; and by Consequence this Eternity of Wisdom is a Demonstration of her Divinity.

Job xxi.
14.
Psal. civ.
3.

THE Son of Sirach gives some farther Light to the Matter in Debate, by fixing the Residence and Habitation of Wisdom in the same Place and Manner, and ascribing the same Operations to her, that the Inspir'd Writers do to the Great and Eternal God. For whereas the Almighty is represented as *laying the Beams of his Chambers in the Waters, and making the Clouds his Chariots, and walking in the Circuit of Heaven, and flying on the Wings of the Wind; Wisdom* also, in the same

pompous

pompous Metaphors and Allusions, is said, SERM. VII.
to come out of the Mouth of the Most High,
and to cover the Earth as a Cloud; to
dwell in high Places, and have her Throne
in a cloudy Pillar; to compass the Circuit
of Heaven alone, and to walk in the Bot-
tom of the Deep.

THE Creation of the World is allow'd
 by all as an Instance of God's Omnipotence;
 and the Argument is the more remarkable,
 because it is pitch'd upon by the *Author*
 of the *Epistle to the Hebrews*, for a Proof
 of our Saviour's Divinity.—

But does not the *Scripture* apply this *Creating*
Power in as full Terms to *Wisdom*, as to
 God the Father? And must it not by this
 Application lead us to a Notion of her
 Godhead, or Divine Nature? The Prov. iii.

Lord by Wisdom hath founded the Earth;
by Understanding hath he established the
Heavens. When he prepared the Heavens,
 (says Wisdom) *I was there: When he set*
a Compass upon the Face of the Depth:
When he established the Clouds above: When
he strengthened the Fountains of the Deep:
When he gave the Sea his Decree, that the
Waters should not pass his Commandment:

SERM. *When he appointed the Foundations of the*
 VII. *Earth: Then was I by him, as one brought*
 up with him, and I was daily his Delight,
 rejoicing always before him.

To these Attributes of *Eternity* and *Omnipotence*, the Author of the Book, styl'd the *Wisdom of Solomon*, joins the *Unity*, *Omnipresence*, and *Immensify of Wisdom*; and treats her in that awful Manner that any considerate Writer would do

Wisd. vii.
22, 27.

God himself. *Wisdom, which is the Worker of all Things, taught me; for she being but One, can do all Things; and remaining in herself, she maketh all Things new. For in her is an understanding Spirit, holy, One only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the Thing that is good, quick, which cannot be letted.*

2dly, FROM the *Essence of the Father*, let us proceed to the *Son* and the *Holy Ghost*, and see how some Expressions bestow'd upon *Wisdom*, comport with the *Nature and Office of these Two Persons.*

THE largest Proof cannot, indeed, be expected upon this Head, because the *Old Testament* is not so very express and decisive

five in the Doctrine of the Trinity, with-
out the Assistance of the *New* : But if we
compare both together, we shall have
Light enough to steer by, and the Point
under Debate will be easily and fairly de-
termin'd.

SERM.
VII.

IT is plain, that the Two *Evangelists*,
St. *Matthew* and St. *Luke*, took our Sa-
viour and *Wisdom* for Synonymous Terms,
or else the *Latter* would not have ascrib'd
the same Action in much the same Words
to *Wisdom*, which the *former* did to our
Blessed Lord. Behold, I (says St. *Mat-*
thew, speaking in the Person of Christ) Matt.
xxiii. 34.
send unto you *Prophets*, and *Wise-men* and
Scribes : But St. *Luke* giving another Ap- Luke xi.
49.
pellation to the Speaker, applies all this
Prediction to the *Wisdom of God*.

MY next Argument shall be taken
from the Author of the *Epistle to the He-*
brews, who styles the Son, the *Brightness*
of his Father's Glory, and the express I-
mage of his Person, and the Upholder of all
Things by his Power : Which Expressions
have, in all Probability, an Eye to the 7th
Chapter of *Wisdom*, and the 25th and
26th Verses, where *Wisdom* is characte-

SERM. riz'd, By the Breath of the Power of God,
 VII. and a pure Influence flowing from the Glory
 of the Almighty ; By the Brightness of the
 Everlasting Light, the unspotted Mirror of
 the Power of God, and the Image of his
 Goodness. For she is more beautiful than
 the Sun, and above all the Order of Stars :
 Being compared with the Light, she is
 found before it.

Wisdom
 vii. 29.

IT is true indeed that *Wisdom*, in this
Apocryphal Book, as well as *Ecclesiasticus*,
 is said to be *Created*, which has given
 Mr. *Whiston* some Occasion to triumph in
 his Revival of the *Arian Heresy*, and to
 conclude that the *Son*, (whom he would
 have only meant there by *Wisdom*) is but
 a *Creature of the Father*. But to this it
 may be answered, that *Eternity*, as well
 as *Creation*, is ascrib'd to *Wisdom* by those
 very Writers which he quotes ; and we
 have as good Reason to interpret *Creation*
 in such a Latitude as may comprehend un-
 der it *Generation*, as he has to expound a-
 way the obvious and receiv'd Notion of
Eternity, and to make it only signify some
 considerable Time *a parte ante*, and to re-
 spect chiefly that Branch of Duration which
 is *a parte post*.

IT

IT is not requisite that the whole Character of *Wisdom* should any more than every Circumstance of a *Prophecy* belong solely to the *Son of God*; but it is sufficient that some Part of it cannot, without straining the Words, or perverting their Signification, be fairly applicable to any thing else.

THE Strefs of an Article, I confess, does not rest wholly upon this Interpretation; but because it has been produc'd by some of the Fathers for a Proof of Christ's Divinity, I thought proper to give into this Notion of Wisdom, as a corroborating Evidence of our Faith, and no unsuitable Amusement for this Day's Solemnity.

BEFORE I leave the Argument, I would willingly remark farther to you, that the *Son of Sirach*, (from whom Mr. *Whiston* took his chiefest Quotations) wrote his Book of *Ecclesiasticus* upon the Model of the *Proverbs*, and doth, both in Sense and Expressions, allude to *Solomon's* Description of *Wisdom*: Now it is plain, that *Solomon*, in one of the fore-mentioned Citations, interprets *ἐκτίσας, creavit, for γινῶ, generat*: From which we may rea-

SERM. sonably conclude that Wisdom was generated, or begotten of the Father, without any Impeachment of the Eternity of the Son. And I appeal to any unprejudic'd Person, whether it is not safer to expound a loose *Apocryphal Writer*, by the genuine and authentic Standard of a *Canonical* one, than to fall into the Whimfies of a Crack-brain'd Heretic, and to blend the Ideas of Creation with Eternity, and impugn the Catholic Faith upon so slender an Authority.

HAVING said so much of the Son, there is the less Reason to expatiate upon the Suitableness of the Word *Wisdom*, to denote the *Holy Ghost*. The Office of this Person was to *comfort* and *sanctify*; to inspire the Pastors of the Gospel, and lead the Flock into the Paths of Truth and Holiness: And we accordingly find it affirm'd of *Wisdom*, That her Mouth shall speak Truth, and Wickedness is an Abomination to her Lips: All the Words of her Mouth are in Righteousness: There is nothing froward or perverse in them: She will speak of excellent Things; and the opening of her Mouth shall be right Things.

Prov. viii.
6, 7, 8.

WELL

WELL therefore might the Person, who SERM.
represents *Solomon* in the *Apocrypha*, peti- VII.
tion for *Wisdom* under some of the most
remarkable Properties which the Holy
Ghost is distinguish'd by in the *New Te-*
stament. O God of my Fathers, and Lord Wisd. ix.
of Mercy, who hast made all things with 1, 9, 10,
thy Word; send *Wisdom* out of thy holy 11, 16, 17.
Heavens, and from the Throne of thy Glo-
ry, that being present she may labour with
me, that I may know what is pleasing unto
thee. For she knoweth and understandeth
all things, and she shall lead me soberly in
my Doings, and preserve me in her Power.
Wisdom was with thee, and knew thy Works,
and was present when thou madest the
World, and knew what was acceptable
in thy Sight, and right in thy Command-
ments. The things that are in Heaven,
who hath searched out? And thy Counsel,
who hath known, except thou give *Wisdom*,
and send thy Holy Spirit from above? For
so the Ways of them which lived on the
Earth were reformed, and Men were taught
the things that are pleasing unto thee, and
were saved through *Wisdom*.

SERM. THE last Property that I shall mention

VII. of the Spirit, is his Sagacity or Penetration. *The Spirit searcheth all things, yea, the deep things of God, and reveals to us Mysteries beyond the reach of Reason. For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.*

1 COR. II.
10, 11.

AGREEABLE to this Searching, Quickness, and Omniscience, we find Wisdom display'd, as having all Power, over-seeing all things, and going through all Understanding, pure and most subtil Spirits. For Wisdom is more moving than any Motion: She passeth and goeth through all things, by reason of her Pureness.

Wisd. vii.
23, 24.

3dly, WISDOM may denote Inspiration, by whatever Method it may imprint the Grace of God and his special Direction on our Minds, and convey to us such a Knowledge of his Laws, and of the Mysteries of Religion, and of other hidden and celestial Truths, as was not discoverable by the Light of Nature. This Wisdom was more eminently manifest in the Patriarchs and Prophets under the Old Testament, and attain'd

attain'd its highest Perfection in our Savi- SERM.
our and his Apostles under the New. For VII.
God, who at sundry Times, and in divers Heb. i. 1,
Manners, spake in Time past unto the Fa- 2.
thers by the Prophets, hath in these last
Days spoken unto us by his Son.

IN this Sense of Inspiration we may
give a good Account of those Texts of the
Apocrypha, where we find it asserted of
Wisdom, That she maketh all things new, Wisd. vii.
and in all Ages entring into holy Souls, ma- 27.
keth them Friends of God, and Prophets :
for she is privy to the Mysteries of the
Knowledge of God, and a Lover of his
Works. She entred into the Soul of the
Servant of the Lord, and withstood dread- cap. x. 16.
ful Kings in Wonders and Signs. She open-
ed the Mouth of the Dumb, and made the
Tongues of them that cannot speak, elo-
quent.

4thly, WISDOM may signify Learning,
as that Word comprehends under it the
Knowledge of Men, Languages, and
Things, whether they be Natural, Moral,
or Political. An Instance of this Wisdom
we have in King Solomon, who requested
and enjoyed it in the highest Perfection of
any Man living.

HIS

SERM. HIS *Philosophy* was so exquisite, that
 VII. he could discourse of *Trees*, from the *Ce-*
 1 Kings dar-tree in *Lebanon*, even unto the *Hyslop*
 iv. 33. that springeth out of the *Wall*: His *Senti-*
 ments were so just, and his *Diction* so

Wisd. vii. proper, that God granted him to conceive
 15. as was meet, and to speak as he would. For
 ver. 17, he had given him certain Knowledge of the
 18, 19, 20, things that are, namely, to know how the
 21. World was made, and the Operation of the
Elements; the *Beginning*, *Ending*, and
Midst of the *Times*; the *Alterations* of the
Turning of the *Sun*, and the *Change* of *Sea-*
sons; the *Circuit* of *Years*, and the *Positi-*
ons of *Stars*. The *Natures* of living *Crea-*
tures, and the *Furies* of wild *Beasts*; the
Violence of *Winds*, and the *Reasonings* of
Men; the *Diversities* of *Plants*, and the
Virtues of *Roots*; and all such things as are
 either secret or manifest, them he knew.

THE *Moral* Notions of this great King
 were not at all inferior to his *Philosophical*
 ones; nor were they less instructive to the
Subject, or less beneficial to *Posterity*:
 Eccl. xii. For, because the *Preacher* was wise, he still
 9, 10. taught the *People* Knowledge, and sought to
 find out acceptable *Words*, and that which
 was

was written was upright, even Words of SERM.
 Truth. He spake also three thousand Pro- VII.
 verbs, and his Songs were a thousand and 1 Kings
 five. iv. 32.

HIS Polity or Government was so famous, as to draw neighbouring Princes to his Court, and to make Jerusalem the Seat of Riches and Happiness. For King Solomon passed all the Kings of the Earth in Riches and Wisdom: And all the Kings of the Earth sought the Presence of Solomon, to hear his Wisdom that God had put in his Heart.

5thly, WISDOM may signify Prudence and Discretion in the Management of our Private and Domestic Affairs: For Wisdom lays Schemes, concerts Measures, adapts Means, compares Appearances, and weighs Consequences, that she may act upon the most probable and safe Grounds, and be accountable for the Goodness of her Intentions, whatever be the Event and Success of the Enterprize. I Wisdom (says Prov. viii. she) dwell with Prudence, and find out 12, 14.
 Knowledge of witty Inventions. Counsel is mine, and sound Wisdom: I am Understanding, I have Strength.

What

SERM. *What Man is he, therefore, who would*
 VII. *be famous in his Generation, dextrous in*
 his Management, and provident against
 Wisd. viii. Disasters? *Let him take Wisdom to himself*
 9. *to live with him, that she may be a Coun-*
sellor of good things, and a Comfort in
Cares and Grief.

ver. 6, 7. *If a Man desire much Experience, she*
knoweth things of old, and conjectureth a-
right what is to come. If Prudence work,
who of all that are is a more cunning Work-
man than she? For she knoweth the Sub-
tleties of Speeches, and can expound dark
Sentences: She foreseeth Signs and Won-
ders, and the Events of Seasons and Times.

6thly and lastly, WISDOM doth most
 frequently signify * Religion, and the Op-
 posite, Folly, is branded with the oppro-
 brious and hateful Name of Vice. Thus
 we read, that *the Fear of the Lord is to*
 Prov. viii. *hate Evil; and the same Fear of the Lord*
 13. *is stil'd the Beginning, the Fulness, and the*
 Eccus. i. *Crown of Wisdom.* Consonant to this are
 14, 16, 18. those noted Expressions of Job and Solo-
mon; The Knowledge of the Holy is Under-
standing,

* See Barrow, Tillotson and Wilkins, for the Enlarge-
 ment of this Head.

standing, but Fools despise Wisdom and Instruction. Unto Man he said, Behold the Fear of the Lord, that is Wisdom, and to depart from Evil is Understanding. — Moses urges the Israelites to Obedience from this very Consideration of Wisdom.

SERM.

VII.

Prov. i. 7.

cap. ix. 10.

Job xxviii.

28.

Behold (says he) I have taught you Judgments and Statutes; even as the Lord my

Deut. iv.

5, 6.

God commanded me: Keep, therefore, and do them; for this is your Wisdom, and your Understanding in the Sight of the Nations, which shall bear all these Statutes, and say, Surely this great Nation is a wise and understanding People! —

I HAVE thus run through the different and most material Acceptations of the Word *Wisdom*, and encounter'd such Objections as might weaken the Doctrine, which, upon this *Festival*, we so solemnly profess and commemorate; and which might also cast a Stumbling-block in the Way of those who acknowledge the *Mystery of the Trinity*, and are now dedicated to the Preaching and Defence of the Catholic Faith.

WHAT I have this Morning insisted upon, is only introductory to some other Discourses,

SERM. Discourses, which I design, by the Blessing of God, to deliver to this Audience, as the Course of my Duty shall call me hither. But I shall detain you no longer at present, than whilst I shut up all by a short Confession of our Faith, and an humble Reliance on the Wisdom and Goodness of God, in the comprehensive and excellent *Collect* for this Sunday.

Almighty and Everlasting God, who hast given unto us thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this Faith, and evermore defend us from all Adversities, who livest and reignest One God, World without End. Amen.

Religious

Religious Wisdom.

PROV. IV. 7.

Wisdom is the principal Thing, therefore get Wisdom; and with all thy Gettings, get Understanding.

IN my last Discourse upon these Words, SERM. VIII.
I propos'd *Seven Things* to your Consideration.

I. To give you the different and most material Acceptations of the Word *Wisdom*, both from the *Canonical* and *Apocryphal* Books of *Scripture*; and to obviate some Difficulties which arise from the perverse Construction of this Word by our *modern Here-ticks*.

II. To shew you what *Wisdom* we are oblig'd to seek after, and are in a Capacity of *getting*.

III. To

SERM.
VIII.

III. To point out the Excellency of this *Wisdom*.

IV. To lay before you the proper Ways and Means of *gaining* it.

V. To expose the Folly of neglecting Wisdom for any other Acquisition.

VI. To produce the Encouragements we have to seek after Wisdom.

VII. To demonstrate the more immediate Necessity which some of us are under, of applying ourselves to *Wisdom*.

I HAVE already run through the different and most material Acceptations of the Word *Wisdom* under Six several Heads; and shall now proceed in the

II^d place, To shew you what *Wisdom* we are oblig'd to seek after, and what *Degree* of this Wisdom we may be in a Capacity of obtaining, according to the foremention'd Signification of the Word, in its several various Respects: *Get Wisdom; and with all thy Gettings, get Understanding.*

Ist, IF we take Wisdom for the *Essence* of the *Father*, or Divinity in general; it is impossible that we should have such full
and

and adequate Notions of it, as of those SERM.
 things which fall more directly under our VIII.
 Senses, and lie more level to our Percep-
 tions and Capacities : *Touching the Almighty, we cannot find him out ; nor know the wondrous things of him, which is perfect in Knowledge.* Inquisitiveness must have Bounds in some mysterious Cases, and Thought may be lost in the Penetration of an incomprehensible Object. *For canst thou by searching find out God ? Canst thou find out the Almighty to Perfection ? It is as high as Heaven, what canst thou do ? Deeper than Hell, what canst thou know ? The Measure thereof is longer than the Earth, and broader than the Sea.* Jobxxxvii. 16, 23.

Now the Purport of these pompous Expressions, and of many others of the same Kind, is, That Perfection of Divine Knowledge is impossible, and a full Comprehension of Infinity is what no Ways comports with the limited Nature of weak and erroneous Mortals. However, we are not altogether stupid and ignorant, neither do we remain in a total State of Insensibility : Some Knowledge is the natural Portion of Mankind, and other may be acquir'd by the Blessing of God upon

SERM. lawful Means, and proper Applications.

VIII. *God has at sundry Times, and in divers Manners, made such ample Discoveries of himself, that we must conclude, that he is, and that he is a Rewarder of them that diligently seek him.* It is our Duty to search after him, and it will be our Happiness to find him. *The Heavens declare his Glory, and the Firmament sheweth his Handy-work.* Day and Night alternately proclaim his Providence; and *Seed-time and Harvest* are the standing Proofs of his Goodness.—It is our Business, by the Use of Reason, by the Observation of Causes, and by the Improvement of Revelation, to survey the Beauty of God in his Creatures, his Omnipotence in the Structure of the World, his Wisdom in the Government of free Agents, and his Mercy in the Redemption of Sinners. As we improve in Understanding and ripen in Judgment, we shall naturally proceed to higher Attainments, and learn to think and argue in a more refined Way; and so come to clearer and more distinct Notions of a supreme Being, and to honour him in his Attributes with a more decent and rational Worship. For there are Degrees of Knowledge,

ledge, as well as of *Faith*; and if we don't SERM.
soar beyond our Strength, nor covet what VIII.
is forbidden, Wisdom will facilitate our
Attempts, conduct us in our Searches, and
render the Object of our Worship more
familiar to our Capacities.

2dly, IF we refer *Wisdom* to the Son
and the *Holy Ghost*, it will be some Satisfac-
tion to us, that we can find the Foot-
steps of a *Trinity* in the *Old Testament*, and
that a *Plurality of Persons* at least was re-
vealed to the Fathers, and believed by the
most intelligent Part of the *Jewish Church*.
The fathoming of this *Mystery*, as more
fully deliver'd in the Gospel, may be be-
yond the Line of human Reason; and
the Distinction of *Three Persons* in the
same *undivided Essence* may not be so easi-
ly accounted for in the common Ways of
Argumentation: However, *Wisdom* has
here her proper Sphere and Province, and
is as commendable for her *Faith* upon
some Subjects, as her *Demonstrations* upon
others. Let the Doctrine be never so
mysterious, if the Revelation of it be
plain, the Mind cannot hesitate or demur,
much less deny her Assent without charg-
ing God with Prevarications, and fixing a

SERMON. Lie upon Veracity itself. Some Men of
 VIII. perverse Tempers and warm Imaginations
 may think there is a great deal of Courage
 in *Infidelity*, and may reckon no small Applause due to themselves for leaving (what they call) the *Bigotry* and *Superstition* of the Ancients: But there is a *Wisdom above what is written*; a Wisdom of this World, which is Foolishness with God; and your Hereticks and Debauchees, in Conceit of *this Wisdom*, may not know God in a Trinity of Persons, *having their foolish Heart barden'd*, and *becoming vain* in the Pride of their *own Imaginations*. But *true Wisdom* is never Opiniative, or Head-strong; never unseasonably dogmatical, or perversly disputatious: *She standeth in the Ways, and seeth, and asketh for the old Paths, where is the good Way, and walketh therein*; pursuing Truth, and distinguishing Error; guarding against Heresy, and protesting against Seducers.

Jer. vi.
16.

THIS is properly the *Wisdom of believing*, the *Wisdom of embracing Mysteries*, and of defending the Catholic Faith in the Divinity of the *Son* and the *Holy Ghost*. The seeking after this *Wisdom*, and the due obtaining of it in that Way and
 Method

Method which God has prescrib'd, is of S E R M.
the highest Use and Importance in an VIII.
Age, where *Arians* and *Deists* so blasphemously triumph, and Men study to be
Fools by the Profession of *Infidelity*.

3dly, IF we take *Wisdom* for *Inspira-*
tion, we must acknowledge, that this ex-
traordinary and miraculous Gift is now
ceased, and that the greatest Monuments
which remain of it are in the *Scriptures* of
the *Old* and *New Testament*. Here the
Dead still speak; *Moses* and the *Prophets*
call for Obedience; the *Evangelists* and
Apostles instruct the Church. If *Wisdom*
is to be found upon Earth, here is her
Residence: If *Understanding* has any Place
amongst the *Sons of Men*, it is with such
chiefly as consult the *Oracles of God*, and
draw their Observations from the Foun-
tain of Truth. The *Psalmist* glories much
in this Privilege, and imputes the Happi-
ness of his Reign to his intimate Conver-
sation and frequent Perusals of the Divine
Law. *Tkou through thy Commandments*
hast made me wiser than mine Enemies: for
they are ever with me. I have more Un-
derstanding than all my Teachers: for thy

Psal. cxix.
98, 99,
100.

SERM. *Testimonies are my Meditation. I under-*
 VIII. *stand more than the Ancients, because I*
 ~~~~~ *keep thy Precepts.*

Now, although the *Act of Inspiration* ceases, the *Word inspir'd* still remains: Though Men no longer *see Visions*, nor *dream Dreams*; yet they may have recourse to their prophetic Fathers, who were honour'd with these Privileges; and from their genuine Works may learn the Measures of Faith, and the Necessity of Obedience, and both by Precept and Example so to form their Lives, as to be *wise unto Salvation*, and *Inheritors of Immortality*.

4thly, If we take *Wisdom for Learning*, as that Term comprehends under it, the *Knowledge of Men, Languages, and Things*, whether they be *Natural, Moral, or Political*; we shall have a large Field for our Contemplation, and Variety of Objects to gratify our Thirst and Curiosity. But even in this gay and alluring Scene, Excesses are to be avoided, and the true Uses of Learning pursu'd. The *Linguist* and *Virtuoso* should consider that their Capacities are finite, and their Bodies frail;  
 and

and that a *Moderation* of *Study* is as useful SERM.  
as that of *Diet*, and that a *Competency* of VIII.  
*Learning* is as sufficient as that of *Wealth*. 

There are some Men *who would be wise,*  
*though they are born like the wild Ass's*  
*Colt*; and there are others, who are al-  
ways intent upon dark and intricate My-  
steries, and filling the World with their  
new Notions and Discoveries; whereas  
much of this *impertinent Learning* is a  
*Weariness to the Flesh*, and of making  
*many Books there is no End*. A wise  
Man will stem this difficult Tide, and  
chuse a proper Medium between so many  
dangerous Extremes: He will leave Sloth  
and Laziness on the one hand, and keep  
at a Distance from *Vanity* and *Presumption*  
on the *other*; still bending his Course by  
Faith and Humility, and directing his  
Eye by Truth and Virtue. How far he  
may proceed in this *learned Journey*, or  
by what Impediments he may be disabled  
from any farther Pursuits, is impossible to  
be determin'd amidst the Variety of so  
many Circumstances which beset and en-  
compass human Nature. Learning must  
vary in Degree, Extent, and Usefulness,

SERM. according to Men's Stations, Opportuni-  
 VIII. ties, and Capacities. The great *Critic*  
 ~~~~~ *Longinus* hath told us, " That amongst  
 " the five Causes of *Sublimity*, the most
 " noble and eminent is a Largeness of
 " Soul, and an Height of Thought to
 " conceive Things happily : But this be-
 " ing primarily a *Gift* rather than an *Ac-*
 " *quisition*, he advises those who are bles-
 " sed with such a natural Endowment, to
 " train up the Spirit (as much as in them
 " lies) to its native Height, and to keep
 " it always big and teeming with a sort of
 " a noble and gallant Pride : For the Fur-
 " therance and Improvement thereof, he
 " would have the additional Figures and
 " Colourings of Art, and a Nobleness of
 " Expression arising from the Choice of
 " Words, and the Elegance of Language,
 " And to finish all, a nice filing off and
 " ordering of every lofty and shining
 " Thought, for the beautifying of the
 " whole Discourse, and the Prevention of
 " Obscurity in any Part of it.

THESE Instructions indeed have an
 Eye principally to the forming of a *Rhe-*
torician, or a Polite Writer, and point
 more

more directly to the Oratory of the *Pulpit*, the *Bar*, and the *Senate*: In these Places, Learning should shine in its full Lustre, and such a Degree of it be acquir'd, as may be serviceable to God, our Country and ourselves. In inferior Persons, and more common Occupations, smaller Attainments may be excusable, because they as fully answer the true Purposes of Living, and as much adorn the Stations of the Occupiers, as the Knowledge of Sciences, or the forming of Syllogysms. Some Men's Thoughts are chain'd down by Poverty, and others are cramped by a numerous and extravagant Family: And for such as these, the *Son of Sirach* hath made a reasonable and handsome Apology: *How can he be wise, that giveth his Mind to make Furrows, and is diligent to give the Kine Fodder? How can he get Wisdom that holdeth the Plough, and that glorieth in the Goad? That dri- veth Oxen, and is occupied in their Labours, and whose Talk is of Bullocks? Of what Use are Politics to a Beggar? Languages to a Clown? Or Metaphysics to a Peasant? Can such Men live by Terms,*

or

SERM.
VIII.

Ecclus.
xxxviii.
26.

Ver. 25.

SERM. or feed on *Distinctions*? Can they cloath

VIII. their own naked Bodies, or subsist their

numerous Families, by Lectures on *Aristotle*, or Demonstrations from *Euclid*.

There are other Persons more regularly deputed for these Studies, and from their *Lips* may abstruser Knowledge be required. For the *Wisdom* of a learned Man cometh by Opportunity and Leisure: And

Ver. 24. he that hath little Business shall become wise. Every Carpenter and Work-master

Ver. 27. may be diligent to make great Variety, and give themselves to counterfeit Imagery: The Smith may sit by the Anvil, and fight with the Heat of the Furnace, whilst the Noise of the Hammer is ever in his Ears, and the Vapour of the Fire wasteth his Flesh: The Potter may turn about the Wheel with his Feet, and fashion the Clay with his Arm, and make all his Work in Number, Exactness and Beauty: For these are Actions within their own Sphere, and the proper Employments of Artificers and

Ver. 31, Mechanics: All these trust to their Hands;
32. and every one is wise in his own Work. Without these cannot a City be inhabited; and they shall not dwell where they will, nor

go up and down. Their Confinement is to SERM.
the Shop and the Counter, and their VIII.
Thoughts are not to sally in quest of
deeper Knowledge; But they shall main- Ver. 33.
tain the State of the World, and all their 34.
Desire is in the Work of their Craft. They
shall not be sought for in Public Council,
nor sit high in the Congregation: They shall
not sit on the Judge's Seat, nor understand
the Sentence of Judgment: They cannot
declare Justice and Judgment, and they
shall not be found where Parables are spo-
ken.

FROM these sundry and accurate Ob-
servations of the Son of Sirach, we see
that Knowledge and Learning may in some
Cases have their prescrib'd Bounds, and
relate primarily to the Functions of some
particular Persons; and that a Progress
and Improvement in Wisdom is so far to
be desir'd and encourag'd by us all, as to
adorn our Stations, and make us useful to
the Public in that Condition we live, and
in those Circumstances we act.

5thly, IF we take *Wisdom* for Pru-
dence, as *That* is commonly rank'd a-
mongst the Cardinal Virtues of Morality,

we

SERM. we shall find the Acquisition of it highly
 VIII. requisite for the Conduct of *this* Life, in
 ~~~~~ Reference and Subordination to the Happiness of *another*. Our Saviour advis'd his Disciples to add the *Wisdom* of the *Serpent* to the *Innocency* of the *Dove*; and St. Paul farther recommends the same Admonition to the *Ephesians* under the Terms of *Walking circumspectly, not as Fools, but as Wise*. Reason will direct us to *Prudence*, for the Contrivance, Management, and Execution of our lawful Designs, and will require from her Hands such a Discernment of Good from Evil, and such a Separation of profitable from hurtful Methods, that a Man may be secur'd both in his Desires and Adversions, in the Pursuit of his Temporal and Eternal Happiness.

I AM so sensible of the Value of this Moral *Prudence* and *Discretion*, that I could whet your Diligence, and provoke your Industry by the Addition of many useful Things upon this Subject: But the Argument falling more directly under the Excellency of *Wisdom*, I shall omit the farther Enlargement upon it, till I come to that Particular; and only speak a  
 Word

Word or two in the *Interim*, concerning SERM.  
VIII.  
the last Acceptation of *Wisdom*.

6thly, THEN, if *Wisdom* represents to us *Religion*, let all our Care and Diligence be employ'd for the Attainment of it: Here no Station or Quality can be privileg'd by Impunity, no Sex or Age exempted from Duty: Here High and Low are to be *Wise*, *Rich* and *Poor* are to be *Religious*, one with another.

*Nunc animis opus, Ænea, nunc pectore firmo.*

BE ye Courageous and Strong, O ye *Ransom'd of the Lord*: Quit yourselves like Men, and act upon the Principles of Revelation and Faith. Let your Hearts be sanctified by Grace, and your Minds fortified with Resolution: Let your Lusts be subdued, and your Passions spiritualiz'd; your Devotions rais'd, and your Charity inflam'd.

THESE are the true and solid Acts of *Wisdom*; the Employments of *Martyrs* and *Confessors* upon Earth, and the Privileges of *Patriarchs* and *Apostles* in Heaven. For these Ends and Purposes of Religious Wisdom, Ye were created in the *first* Place,

SERM. Place, and redeemed in the *second*; Ye  
 VIII. are sustain'd by Providence, and conducted  
 by the Spirit; nurtur'd in the Ways of  
 Truth by a Regular Education, and qua-  
 lified for Happiness by Faith in your Sa-  
 viour.

*Now to God the Father, &c.*

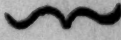
Religious



## Religious Wisdom.

PROV. IV. 7.

*Wisdom is the principal Thing, therefore get Wisdom; and with all thy Gettings, get Understanding.*

**A**S Man is distinguish'd from the low-SERM.  
 er Part of the Creation by the So-IX.  
 vereignty and Excellency of his *Reason*;   
 so it is expected from him, that he should  
 act up to the Dignity of his Nature, and  
 employ all his noble Faculties to the best  
 and most useful Purposes of Living. For  
 a Creature of his Rank and Quality to be  
 occupied in Trifles, and lie groveling in  
 Sensuality; for the *Heir Apparent* of Im-  
 mortal Life to be always pursuing the  
*Paths of Death* and Destruction; and for  
 the *Image of God's own Eternity*, to look  
 no higher than this dirty World, and feast  
 his

SERM. his Imaginations with Flesh and Sense :

IX. This, this is a Disgrace to his Extraction,

~ a Contradiction to the End of his Being, and an Abuse of his Creator's Favours. Look carefully to thyself, and stand upon thy Privileges, O Man; and be always cultivating and adorning that *Better Part*, which will make thee as *Wise* as an *Angel* here, and *Happy* as thy *God* hereafter. Leave ignoble Pursuits to Vulgar Spirits, and the Enjoyments of Earth to Sense and Brutality : Thy Business is *Knowledge* and *Religion* ; *Thy Business* is the Improvement of thy Mind, by penetrating Thoughts and sublime Speculations ; and the Conduct of thy Life, by a regular Faith, and an universal Practice. *The Dog to his Vomit*, and the *Swine to his Mire* ; but the *Christian* to his Devotions, and the *Scholar* to his Sciences. For what Excuse can Immorality frame ? Or what Plea has Ignorance to offer in its own Defence ?

Matt. xxv. *Knewest thou not, O thou wicked and sloth-*  
26, 27.

Luke xix. *ful Servant, that I was an austere Man ?*

22, 29. *And that therefore thou oughtest to have put  
my Money into the Exchangers Hand, that  
I might have received mine own with  
Usury ?*

*Usury?* Thy Gifts are for Exercise, and thy Talents for Improvement: Grace is to be strengthened, and every Virtue augmented: Proper Opportunities are to be embrac'd, and thy rational Faculties duly temper'd, and rightly applied. SERM. IX.

O THOU Candidate of Wisdom, and Disciple of Virtue! Thou hast an entertaining Prospect before thine Eyes; a fruitful Soil to employ thine Hands, and a plentiful Harvest to crown thy Labours.

*Say unto Wisdom, Thou art my Sister; and call Understanding thy Kinswoman. When thou goest, she shall lead thee; when thou sleepest, she shall keep thee; and when thou awakest, she shall talk with thee.* Prov. vii. 4. Ch. vi. 22. O Rapturous Companion! O Instructive Conversation! Who would not attend such an honourable *Levee*? Or who would not travel under the Protection of this Guardian Angel? Who would linger in a sultry and barren Wilderness, and be entangled with the *Briars and Thorns* of Sin and Error; when the pleasing Scenes of Paradise are open'd to his View, and *Truth and Righteousness* look smiling down from Heaven?



SERM. My Son, therefore, keep my Words, and

IX. lay up my Commandments with thee. Keep  
 Prov. vii. my Commandments and live: And my Law  
 1, 2. as the Apple of thine Eye. Wear them  
 upon thy Conscience, and tie them about  
 thy Neck. Bind them upon thy Fingers;  
 write them upon the Table of thy Heart.

For Wisdom is the Principal Thing,  
 therefore get Wisdom: And with all thy  
 Gettings, get Understanding.

IN Two former Discourses upon these  
 Words, I propos'd Seven Things to your  
 Consideration.

I. To give you the different and most  
 material Acceptations of the Word  
*Wisdom*, from the Canonical and  
 Apocryphal Books of Scripture; and  
 to obviate some Difficulties which  
 arise from the perverse Construction  
 of this Word by our modern Here-  
 ticks.

II. To shew you what *Wisdom* we are  
 oblig'd to seek after, and are in a Ca-  
 pacity of getting.

III. To point out the Excellency of  
 this Wisdom: *Wisdom is the Princi-  
 pal Thing.*

IV.

IV. To lay before you the proper SERM.  
Ways and Means of *gaining it.* IX.

V. To expose the Folly of neglecting  
Wisdom for any other Acquisitions.

VI. To produce the Encouragements  
we have to seek after Wisdom.

VII. To demonstrate the more immediate Necessity which some of us are under, of applying ourselves unto *Wisdom: Get Wisdom; and with all thy Gettings, get Understanding.*

I. IN discoursing upon the former of these Heads, I had recourse to the *Canonical* and *Apocryphal* Books of *Scripture*, for clearing up the Sense of the Word *Wisdom*, and asserting the Catholic Doctrine of the *Trinity*, against our modern *Hereticks* and *Infidels*.

IN the Prosecution of this Work, I endeavour'd to prove,

1<sup>st</sup>, THAT *Wisdom* imports the Essence of God the Father, or Divinity in general.

2<sup>dly</sup>, IT may sometimes more immediately refer to the *second* and *third* Persons in the *Trinity*.

3<sup>dly</sup>, IT may denote the Gift of God by Inspiration.

SERM. 4thly, IT may signify Learning. VI

IX. 5thly, Prudence, or Discretion. W

6thly, Religion. I shd Joze OT V

AFTER I had display'd the different and most material Acceptations of the Word *Wisdom* under the *Six* recited Heads, I proceeded in the

IId Place, To shew you what *Wisdom* we are obliged to seek after, and what Degree of *this Wisdom* we may be in a Capacity of obtaining, according to the fore-mention'd Signification of the Word in its several various Respects: *Get Wisdom, and with all thy Gettings get Understanding.*

THE various Methods of accomplishing *Wisdom* having been largely propos'd to your Consideration, I shall now proceed in the

IIId Place, more particularly to point out to you the Worth and Excellency of *this Wisdom*; *Wisdom is the Principal Thing: The Principal Thing,*

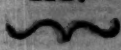
1st, IN Reference to the Improvement of the Mind.

2dly, To the Conduct of Human Life.

3dly, To the Acquisition of true Happiness.

1st,



101st, THE Excellency of Wisdom is ap- SERM.  
parent from the Improvement of the IX.  
Mind. 

102d ALTHOUGH we should not follow the  
Writers of Morality so strictly in their Pe-  
dantic Definitions of Virtue, as to confine  
Wisdom solely to the Intellect; yet we  
must allow that her proper Empire is the  
Soul, and that the Acts of her Domi-  
nion are most eminently conspicuous in  
the martialing and Regulation of the In-  
ternal Faculties. *The Things which pro-* Matt. xv.  
*ceed out of the Mouth come forth from the* 19, 20.  
*Heart, and they defile the Man. For out*  
*of the Heart proceed evil Thoughts, Mur-*  
*ders, Adulteries, Fornications, Thefts, false*  
*Witness, Blasphemies. These are the Things*  
*which defile a Man.*

103d As Truth and Virtue are the Objects of  
our Desires, so the Mind is to be dispos'd  
for the due Pursuit and regular Embracing  
of these amiable Objects. Ignorance and  
Vice are apt to insinuate themselves into  
the Credulous and Unwary, and to im-  
pose upon our Reason under some bor-  
row'd and fallacious Appearances: But  
the Excellency of a Man, or rather the

SERM. *Wisdom of a Christian*, is to distinguish the

IX. Counterfeit, to detect the Fraud, and shun the Imposition. We too fatally perceive that our Light has been obscur'd by the Fall, that the Powers of our Soul are rusted, and the Biass of our Affections turn'd the wrong way. What then can be more glorious and commendable, than to purify our Hearts, to refine our Passions, to regulate our Ideas, to new-model our Thoughts, and elevate our Contemplations? This is the Way to reform and advance Nature; this is the Way to recover lost Privileges, and to help decay'd and indigent Mankind in those Parts where they are most deficient, and where they will receive most Advantage by Assistance.

As *Wisdom*, therefore, is exercised in the polishing of the more noble Part of us, and renders all her kind Applications to the Improvement and enlarging of our internal Faculties; so her Worth must rise in Proportion to the Dignity of her Employment, and an Estimate of her Excellency be taken from her great Service and Usefulness to Mankind.

SHALL

SHALL a little Craft or Cunning in the MYSTERIES of Trade, raise a Man to a Figure in his native Country, and shall not suitable Allowances be made to Wisdom in our *Spiritual Calling and Election*, and a due Value be plac'd upon the Exercise of Justice and Honesty in our proper Stations and Occupations?

SERM. IX.

SHALL the Baffling of an Evidence in our *Courts of Judicature* pass for Wit, and the Quibbling upon our *National Laws* merit so much Honour and Applause? And is there nothing due to the Discovery of Truth? No Reward to the Lectures and Exhortations of Virtue? No Encouragement to the Honour of God, and the Propagation of Piety?

LASTLY, Shall the Strokes of a Pencil in *Painting*, or the touching of an Instrument, or the modulating of a Voice in *Music*, raise such Raptures and Admiration in an Audience? And shall there be Coldness and Indifference at the Products of the Brain, and no Regard to the Strength of Argument, or the Turns of Fancy?

LET the ignorant and prejudic'd World think what it will; yet Wisdom, in all



SERM. these and the like Cases, claims the Preference and Supremacy : And as long as

IX.

*Reason surmounts Sense, and Spirit has the Ascendant of Matter ; as long as Virtue has the Promise of this World, and Religion the Assurance of that which is to come ; the Excellency of Heavenly Knowledge will be establish'd, and her Sayings justified by all her Children.*

2dly, THE Excellency of Wisdom appears by her Conduct and Management of Human Life.

SHE is not only fit for Government in her Intellectual Capacities, and created for the Happiness of Reasonable Creatures ; but she is busy and active in her Station, and exerts herself in all such Measures and Contrivances as are within the Sphere of her Power, and the Obligation of her Duty. She is seated in the Head, and there projects and forms her Enterprizes in the first place, and then issues out her Commands to the Faculties of the Soul, and the Members of the Body, for the lawful and timely Execution of them. It is she who puts Wit into the Brain, Constancy into the Heart, Zeal into the Passions,

fions, Sight into the Eyes, and Vigour in-  
to the Hands. All these subordinate A-  
gents she rules and influences by virtuous  
Maxims and Religious Proposals, which  
makes her Proceedings so different from  
*Worldly Policy* or *Carnal Contrivances*.  
For as the *Wisdom of the Means* is what  
should be chiefly regarded by a Rational  
Creature; so we are to consider that there  
are various Methods of accomplishing our  
Designs, which have not an equal Claim  
to the Character of this *Solid Wisdom*.  
There is a *Wisdom from beneath*, which  
is the Caterer of our Belly, the Pimp to  
our Lust, the Engine of our Pride, and  
the Tool of our Ambition. This *Wis-*  
*dom* is *Earthly, Sensual, Devilish*. It Jam. iii.  
loves the crooked and dodging Paths of <sup>15</sup>  
the *Old Serpent*, and studies to impose up-  
on the Credulous by the Arts of Craft and  
Insinuation. But the *Wisdom from above*,  
is of a more frank and generous Nature:  
She walks in no *By-ways*, or lurking  
Paths for carnal and sinister Designs; but  
considers the Impartiality of the Fitness  
and Honesty of the *Means*, and then ap-  
plies them with Fidelity and Resolution  
towards

SERM. towards the Attainment of good and useful Ends.



THESE two Sorts of Wisdom are so livelily describ'd, and so seriously inculcated by St. James, that I cannot better conclude this Head than by a Recital of his Words. *Who is a wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envying and Strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from above, but is earthly, sensual, devilish. For where Envying and Strife is, there is Confusion, and every evil Work. But the Wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.*

James iii.

13, 14, 15,  
16, 17.

3dly, THE End of this Wisdom is true Happiness; and therefore she is the more earnestly to be desir'd, and the more zealously pursued, by all her Advocates and Admirers. *Her Ways are Ways of Pleasantness, and all her Paths are Peace and Happiness. Happiness in this Life by the*  
Exercise



Exercise of Reason, the Government of SERM.  
our Passions, and the Peace of Conscience. IX.

*Happiness in another* by the Enlargement  
of our Faculties, the Extent of Know-  
ledge, the Comprehension of Mysteries,  
the Union with our God, and the Con-  
templation of his Attributes. For Wis-  
dom will then come to her native King-  
dom, and put on all the Charms of her  
hereditary Pomp and Grandeur. Her  
faithful Sons will appear joyful in her Pre-  
sence, and be truly dignify'd and distin-  
guish'd for their Works. Those laborious  
and innocent Souls, who have suffer'd un-  
der the Obloquy of this World, and  
struggled against the Ignorance of Faction;  
who have born the Heat of the Day in  
Study, and worn out the Tedioufness of  
the Night in Prayer, shall find in a wise  
and judicious God, the truest Distinguisher  
of their Learning, and the most bountiful  
Patron of their Virtues.

LET not therefore any of the Fatigues  
and Incumbrances of this World, depress  
our Spirits, and enfeeble our Pursuits:  
Let not the *corruptible Body press down the* Wisd. ix.  
*Soul, and the earthly Tabernacle weigh* <sup>15.</sup>  
down

SERM. down the Mind that museth upon many  
IX. things.

To God the Giver of all good Gifts, and the Furtherer of all holy Desires, let us recommend ourselves by a studious and learned Life, as well as a regular and in-offensive Deportment, hoping in his Goodness, depending on his Promises, and petitioning for his Assistance, towards the Furtherance and Success of all our Labours, to the Honour of his holy Name, the edifying of the People committed to our Charge, and the Salvation and Happiness of our own immortal Souls.

I SHALL now conclude this Discourse with a short Prayer of King Solomon, as recorded in the *Apocryphal Book of Wisdom*.

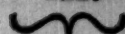
Wisd. ix.  
1, 4.

O God of our Fathers, and Lord of Mercy, who hast made all things with thy Word; Give us Wisdom that sitteth by thy Throne, and reject us not from among thy Children.

ver. 10,  
11.

Send her out of thy holy Heavens, and from the Throne of thy Glory, that she, who knoweth and understandeth all things, may lead me soberly in my Doings; and that she being ever present, may labour with me, that  
I may

*I may know what is pleasing unto thee, and* SERM.  
*conducive to my own Happiness.* IX.



NOW to God the Father, God the Son, and God the Holy Ghost, be render'd and ascrib'd, as is most due, all Might, Majesty, Adoration and Praise, both now and for evermore. *Amen.*

GRANT, we beseech thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*



I may know what is passing into the mind of a man  
conductive to my own happiness.



Now to God the Father, God the  
Son, and God the Holy Ghost, be as-  
cribed all glory, honor, and praise  
Might, Majesty, Abundance and  
both now and for evermore.  
Grant, we beseech thee, O Almighty  
God, that the Words which we have  
heard this Day with our outward ears  
may through thy Grace be so graven in  
our hearts, that they may  
bring forth in us the fruit of good li-  
ving, to the Honour and praise of thy  
Name, through Jesus Christ our Lord  
and the Love of God, and the Fel-  
lows of the Holy Ghost, be with us all  
Religious

## Religious Wisdom.

PROV. IV. 7.

*Wisdom is the principal Thing, therefore get Wisdom; and with all thy Gettings, get Understanding.*

AS these Words are very large and extensive in their Meaning, and comprehend under them a great Variety of Particulars, which the *Disciples of Wisdom* must bring the Bent of their Minds, and the Course of their Studies, to the Attainment of; so I was willing, in my former Discourses, to consider them in a greater Extent and Latitude than may probably be suitable to the Circumstances of every Hearer in a promiscuous Audience.

THIS Management of the Text, I presum'd, was not disagreeable to the Genius  
of

SERM. of the Royal Penman, who desir'd *Wisdom*

X. before *long Life, Riches, and Honour*;  
 and was endow'd with such a Share of it,  
 both in the Discoveries of Nature and the  
 Arts of Government, that *he spake of Trees,*  
 1 Kings iv. 33, 34. *from the Cedar of Lebanon, even unto the*  
*Hyssop that springeth out of the Wall*; and  
 was also so renown'd for his political Wis-  
 dom, that *there came of all People to hear*  
*the Wisdom of Solomon, from all Kings of*  
*the Earth, which had heard of his Wisdom.*

*At the Feet* of this great Prince we are  
 now learning *Wisdom*; and that we might  
 see somewhat into the *Genius* of the Wri-  
 ter, and be enlighten'd with the Maxims  
 of his Government both in private and  
 public Life, I propos'd (from the Enco-  
 mium of *Wisdom* in the *Text*) the follow-  
 ing Scheme to your Consideration:

I. To give you the different and most  
 material Acceptations of the Word  
*Wisdom* from the *Canonical* and *Apo-*  
*cryphal* Books of *Scripture*.

II. To shew you what *Wisdom* we are  
 oblig'd to *seek* after, and are in a Ca-  
 pacity of *getting*.

III. To point out the Excellency of  
*this Wisdom.*

IV. To



IV. To lay before you the *Ways* and *Means* of gaining it. SERM. X.

V. To expose the Folly of neglecting *Wisdom* for any other Acquisition.

VI. To produce the Encouragements we have to seek after *Wisdom*.

VII. To demonstrate the more immediate Necessity which some of us are under of applying ourselves to *Wisdom*.

I HAVE already largely insisted upon the *Three* former of these Particulars, and shall now apply myself to a more succinct Discussion of the *Four* remaining, and so finish my Thoughts upon this Text of *Scripture*.

IVthly then, I AM to lay before you the *Ways* and *Means* of gaining *Wisdom*.

As the *Wisdom* which *Solomon* receiv'd of his Father *David*, and by the *Inspiration* of God had the greatest Measure of, was chiefly *Religious* and *Divine*; so the best Account of this *Wisdom* is to be fetch'd from the Writings and Actions of this favourite Occupier of it; and the surest Way of regulating our Life is by his Conduct and Example, as long as he con-

SERM. tinued under the Influence of God, and  
 X. the Guidance of his Spirit. For *Solomon*,  
 notwithstanding the immense Bounty of  
 his Maker, and the miraculous Profusion  
 of Wisdom into his Head and his Heart,  
 did yet, *in his latter Days, love many strange*  
*Women; and it came to pass when he was*  
*old, that his Wives turned away his Heart*  
*after other Gods, and his Heart was not*  
*perfect with the Lord his God, as was the*  
*Heart of David his Father.*

1 Kings  
 xi. 1, 4.

THE Wisdom then of *Solomon* is to be  
 sought for before this doating Defection;  
*when the Candle of the Lord shone upon his*  
*Head, and Kings and Philosophers waited*  
*at his Feet; when the Secret of God was in*  
 cap. iv. 29. *his Tabernacle, and the Largeness of his*  
*Understanding was even as the Sand that is*  
*upon the Sea-shore.*

AT this Time we have his Works  
 penn'd for our Instruction, and the Result  
 of all his Experience summ'd up in this  
 short and comprehensive Saying, *The*  
 Prov. ix. *Knowledge of the Holy is Understanding,*  
 10. *and the Fear of the Lord is the Beginning*  
*of Wisdom: The Progress is like the Be-*  
*ginning, and every Step of a Religious*  
*Life*

Life is guided by Wisdom, and shall be SERM.  
consummated in Glory. X.

Go to now, thou Epicure, prove thy- Ecclef. ii.  
self with Mirth, and enjoy thy Pleasure. 1, 2.

Give thyself to Wine and Company, and  
gratify thy Passions with the Delights of  
the Sons of Men. Alas! alas! if Solomon ver. 8.  
is to be an Example to Posterity, and his  
Precepts are to be reduc'd into our Pra-  
ctice; Listen, ye Children, to the Instru- Prov. iv.  
ction of a Father, and attend to know Un- 1.  
derstanding.

PLEASURE is deceitful, and Riches are  
vain: Men-singers and Women-singers af- Ecclef. iii.  
ford no Harmony to a guilty Mind: Gar- 5, 6, 7, 8.  
dens and Orchards were no delightful Pos-  
sessions to the Occupiers: Pools of Water  
and Woods of Trees were no entertaining  
Prospect. Gold as the Dust, and Silver as  
the Sand; the peculiar Treasure of Kings,  
and the immense Revenue of their Provin-  
ces, were all of them deficient in their Sa-  
tisfaction, unless inspirited by Virtue, and  
sanctified by the Fear of God. Vanity of  
Vanities, saith the Preacher; Vanity of chap. i. 2.  
Vanities, all is Vanity and Vexation of  
Spirit. God giveth a righteous Man that



SERM. *which is good in his Sight; Wisdom, and*

X. *Knowledge, and Joy: But to the Sinner he giveth Travail; to gather and to heap up, that he may give to him that is good before God.*

Ecclef. ii.  
26.

Prov. iii.  
31.

THEN *envy thou not the Oppressor, and chuse none of his Ways. Though the Ungodly should flourish at present like a green Bay-tree, his Leaves shall wither, and his Verdure shall soon decay. A secret Curse shall attend his Possessions, and his State and Grandeur shall but aggravate his Misery. For the Froward is an Abomination to the Lord, and his Curse is in the House of the Wicked: But his Secret is with the Righteous, and his Blessing upon the Habitation of the Just. A different Fate attends righteous and ungodly Actions: The Prosperity of the Wicked is a Curse to the Occupier, and a Departure from Truth and Virtue, the highest Abomination in the Sight of God. But the Just and the Good rest under a securer Protection, and have the Guards of Providence and the Smiles of Heaven in the meanest Cottage. Surely God scorneth the Scorners, but giveth Grace unto the Lowly. The Pride of the Oppressor,*

ver. 32,  
33.

ver. 34.

Oppressor, and the Scoffs of the Disdain-  
ful, shall not only be confounded in their  
Attempts and Enterprizes, but shall ex-  
pose their Agents to Scorn and Ridicule,  
and promote the Honour and Interest of  
the Humble and Resign'd. *The Wise shall  
inherit Glory, but Shame shall be the Pro-  
motion of Fools.* The Religious shall be in  
everlasting Remembrance, and have their  
momentary Disgrace swallow'd up in end-  
less and eternal Glory: But *impious Fools*  
shall be remember'd for nothing but their  
Shame, and have no other Monument but  
a Curse upon their Posterity. *Hear then  
the Conclusion of the whole Matter; Fear  
God, and keep his Commandments: for this  
is the whole Duty of Man.* This is the  
Life of Reason, and the Perfection of Na-  
ture; the Ease of the Mind, and the Ap-  
plause of Conscience; the Security of  
Earth, and the Reward of Heaven. *Who-  
so despiseth Wisdom and Nurture, he is mi-  
serable, and their Hope is vain, their La-  
bours unfruitful, and their Works unprofi-  
table. But they that put their Trust in  
God shall understand the Truth, and such  
as be faithful in Love, shall abide with*  
him.

S E R M.  
X.

Wisd. iii.

11.

ver. 8, 9

SERM. him. *They shall judge the Nations, and*  
 X. *have Dominion over the People: Their Lord*  
 ~~~~~ *shall reign for ever, and Grace and Mer-*  
cy shall be to his Saints, and his Care shall
guard his Elect.

Vthly, THE Consequence of all this, is the Folly of neglecting Wisdom for any worldly Acquisition.

WE rise up early, and sit up late, and eat the Bread of Carefulness, that we may purchase Estates and advance our Families.

WE go down to the Sea in Ships, and occupy our Business in great Waters, that we may manage the several Branches of Traffick and Commerce, and enrich our native Soil by the Products of foreign Countries. But Wisdom may be still an uncultivated Province, and the Knowledge of ourselves an unfrequented Land.

— *Te ne quaesiveris extra.*

THE Searches of a wise Man are to be confin'd at home, and the most inestimable Treasure is within his own Breast. The Exercise of Religion and the Culture of Virtue needs no foreign Travel, no laborious

rious Search, or expensive Application. SERM.

Doth not Wisdom cry, and Understanding X.

put forth her Voice? She standeth in the top ^{Prov. viii.}
of high Places, by the way in the Places of ^{1, 2.}

the Paths. Her Station is conspicuous, and her Voice audible to all that pass by. She affects no Reserve in her Conversation, nor blends her Precepts with Darkness and Ambiguity. *She crieth at the* ver. 3.

Gates, at the Entry of the City, at the coming in of the Doors. Her Voice is

loud, and her Commands perspicuous:

Nothing is distant, that shall not approach;

nothing hid, that shall not be reveal'd;

nothing secret, that shall not be made known.

The Commandment of the Lord is not un-

fearchable, nor grievous: Not difficult to

be conceiv'd, nor unreasonable to be pra-

ctis'd! *It is not in Heaven, that thou shouldst* Deut. xxx.

say, Who shall go up for us to Heaven, and ^{12, 13, 14.}

bring it unto us, that we may hear it, and

do it? Neither is it beyond the Seas, that

thou shouldst say, Who shall go over the Sea

for us, and bring it unto us, that we may

hear it, and do it? But the Word is very

nigh unto thee, in thy Mouth, and in thy

Heart, that thou may'st do it. It is sug-

SERM. gested by Reason, recommended by Inter-

X. rest, inspir'd by God, recorded in Scrip-
ture, and inculcated by the Spirit. O ye

Prov. viii.

5.

Simple, understand Wisdom; and ye Fools, be of an understanding Heart. The Cause of Error is Inconsiderateness, and the Foundation of Deceit is our own sensual Appetites. Our Guides are perverted, and our pretended Friends mislead us; but Circumspection and Wariness would bring us into the right Way: Religion would put us under the Conduct of Prudence, and influence our Tongue, as well as guide our Actions in the Ways of Truth. *All*

ver. 8, 9. *the Words of my Mouth (says Wisdom) are in Righteousness, there is nothing froward or perverse in them. They are plain to him that understandeth, and right to them that find Knowledge.* How instructive are her Precepts to Men of Reason and Reflection? How direct are her Paths to the Diligent and Sincere? It is Prejudice which perverts the Mind, and Sin which confounds and obliterates the Notions of Good and Evil: The Understanding is perverted by false Principles, and the Will debas'd by unmanly Passions. *Receive the Instruction*

ver. 10.

of

of Wisdom as *Silver*, O ye Erroneous, and SERM.
value her Stripes more than *choice Gold*: **X.**

For she is preferable to *Sapphire and Rubies*; and all the things that may be desired,
Ver. 11.

are not to be compared to her. Fancy is at a Stand to present her Parallel to our Imagination; and *Pearl* and *Onyx* are but Dirt and Rubbish to her superior Excellencies.

O THEN *Taste and See, how gracious the Lord is!* Manage your Reason, and cultivate your Virtues: Keep your *Lamps burning*, and your *Vessels supplied with Oil*. Enliven your Faith by Practice, and walk with God, whilst you *sojourn here upon Earth*. Shew your *Communion with Saints and Angels* by the Exercises of Heaven, and the Employment of the Blessed Above. Anticipate your Joys in Devout Meditations, and bring down Heaven to Earth in the Fervour of Prayer, and the Rapture of Praises. And this brings me in the

With place, To produce the Encouragement we have to seek after Wisdom; or, in other Terms, to embrace *Religion*, the truest and most substantial of all Sorts
of

SERM. of Wisdom: *Get Wisdom, and with all thy Gettings get Understanding.*

Religion and Wisdom are synonymous Terms in Holy Scripture, and Wickedness, their Opposite, is branded with the ignominious Name of Folly. The Fool and the Sinner go hand in hand: Like Simeon and Levi are Brothers in Iniquity, and tread the same destructive Paths to the Chambers of Death, and the Mansions of Hell. But Virtue is of a different Complexion, and all her Exercises are the genuine Off-spring of a Religious and Understanding Spirit. It was the Prayer of Moses for the Israelites, that they might be wise by considering their latter End; and Solomon places Religion in the Ways of Pleasantness, and the Paths of Peace, with Length of Days in her right Hand, and Riches and Honour in her left.

As despicable and beggarly as Godliness may seem to be in the Eyes of the World; yet St. Paul assures us, that she is profitable for all Things, having the Promise of the Life that now is, and of that which is to come. Her several Precepts have a natural Tendency to promote and secure

secure our Temporal Happiness, and the **SERM.**
 Promises of God extend her Expectations, **X.**
 and crown her Labours in the Kingdom
 of our Saviour.

Virtue is in all respects its own Reward,
 both in respect of that Temporal Prosperity which it crowns her Professors with,
 as that higher Recompence of Reward,
 which God has prepar'd for those that love, and diligently serve him. *Mark the Perfect, and behold the Upright; for the End of that Man is Peace. Ye that have been young, and now are old, may have made your Observations upon the Ways of Providence, and the Dispensations of Justice: And the Result of all your Enquiries will fix upon this Bottom, That you never saw the Righteous forsaken, nor his Seed begging their Bread. By scattering he increases; by giving he receives; by feeding others he supports himself.*

IT is a wrong Principle to conclude from, that worldly Care and Diligence, supported by Knavery and Oppression, should be the only Means of growing great and rich in this World: Whereas the Government of Providence, the Assurance

SERM. surance of God's Promises, and the natural Tendency of Virtue and Vice produce the quite contrary Effects, and give fresh Life and Confirmation to those numerous and positive Assertions of *David* and *Solomon* in Scripture.

Pf. xiv. 5. God is in the Generation of the Righteous, and his Ears are open to their Cry; Pf. xxxiv. 15, 16. whereas the Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth. The Lord is a Light and Defence of the Upright and Innocent: The Lord will give Grace and Worship to them that fear him, and no good Thing shall be withhold from them that live a Godly Life: He is a Shield unto them that put their Trust in him: He layeth up sound Wisdom for the Righteous; and He is a Buckler to them that put their Trust in him: He keepeth the Paths of Judgment, and preserveth the Way of his Saints.

Pro. xxx. 5. Ch. ii. 7, 8.

FROM this Protection, Prosperity, Blessing, Support, and Reputation of Religion, let us proceed in the

VIIIth and last place, to shew briefly the more immediate Necessity, which some of

us are under, of applying ourselves to this **SERM.**
 Religious Wisdom. **X.**

ALTHO' Religion be the Business of us all, and our Salvation in another World depends upon our Faith and Morals in this; yet the instructive and doctrinal Part of it, is the more immediate Concern of those who are to direct and reform others. *The Priests Lips are to preserve Knowledge, and the Law is to be sought at their Mouth: The Oracles of God are committed to their Custody, and from this Fountain of Life are those Streams to issue forth, which make glad the City of God, and establish the Dwelling-place of the Most High.*

WHEREFORE, my beloved Brethren, suffer the Word of Exhortation freely, and pursue with Wisdom the Things which concern your Peace and Salvation. If ye ask, ye shall have: If ye seek, ye shall find: If ye knock, it shall be opened unto you. The Door is always free to the devout Comer, and the Cabinet unlock'd to the Friends and Favourites of God. Others may have taken away the Key of Knowledge, and conceal'd the Words of Truth
 and

SERM. and Salvation in an unknown Tongue; but
 X. we have not thus learn'd Christ; neither
 are we at liberty to cancel his Laws, or
 conceal the Terms of Salvation. We profess the *Light*, and renounce the *Darkness*: We acknowledge no *Ignorance* for the *Mother of Devotion*; nor implicit Faith
 II. viii. 20. for the Rule of our Actions. To the Law, and to the Testimony, is your Appeal: In Moses and the Prophets; in Jesus and the Apostles is your Wisdom to center.

Stand fast, therefore, in the Liberty, wherewith Christ hath made you free, and be riveted in the Communion of that Church, which is Orthodox and Apostolical. Meditate on the Scriptures which are daily read to you, frequent the Sacraments which are duly administer'd, join in the Prayers which are constantly offer'd up, and confess the Faith which
 Deut. iv. 9. was once deliver'd to the Saints. Only take heed to thyself, and keep thy Soul diligently, lest thou forget the Things which thine Eyes have seen, and lest they depart from thy Heart all the Days of thy Life: But teach them thy Sons, and thy Sons Sons: For this is your Wisdom, and your Understanding
 in

in the Sight of all Nations: This is the SERM.
greatest Extent of your Conquest, and **X.**
the surest Testimony to latest Posterity,
that this Nation is a wise, a religious, and
understanding People. Amen.

Now to God the Father, the Son, and
the Holy Ghost, be render'd and ascrib'd, as
is most due, all Might, Majesty, Adora-
tion and Power, both now and for ever-
more. Amen.

The Peace of God, which passeth all
Understanding, keep your Hearts and Minds
in the Knowledge and Love of God, and of
his Son Jesus Christ our Lord: And the Bles-
sing of God Almighty, the Father, the Son,
and the Holy Ghost, be amongst you, and
remain with you always. Amen.

The

in the light of the Nations. This is the sense.

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The Qualifications of Prayer.

PSAL. LXVI. 18, 19, 20.

*If I regard Iniquity in my Heart,
the Lord will not hear me.*

*But verily God hath heard me: He
hath attended to the Voice of my
Prayer.*

*Blessed be God, which hath not turned
away my Prayer, nor his Mercy
from me.*

THIS Psalm, (from whence the SERM.
Words of my Text are taken) is one XI.
of those which were compos'd by holy
David upon some signal and eminent De-
liverance; and is fraught with such Strains
of Praise and Gratitude, as shews the Com-
VOL. III. N poser

178 *The Qualifications of Prayer.*

SERM. pofer to be both mindful of his *Benefactor*,
 XI. and thankful for his *Benefactions*.

IN the Entrance of this *Pſalm* he ſum-
 Ver. 1, 2. mons the whole Courſe of Nature, to
make a joyful Noiſe unto God, to ſing forth
the Honour of his Name, and to make his
Praiſe to be glorious.

IN the middle of it, he ſpecifies and e-
 numerates thoſe particular Bleſſings which
 were ſo plentifully beſtow'd, and ſo mi-
 raculouſly heap'd upon the *Jewiſh Na-*
tion: And then he proceeds farther to in-
 Ver. 5. vite all the Inhabitants of the World, to
come and ſee the Works of God, who is ſo
terrible in his Doings towards the Children
 Ver. 3. *of Men*; and, who through the Greatneſs
of his Power, made the Enemies of his Peo-
ple ſubmit to their Conquerors, and an
 Ver. 12. *oppreſſed Nation to be brought through*
Fire and Water into a wealthy Place.

FROM this Proſpect of Mercies and
 Wonders, the devout *Pſalmiſt* renews his
 Ver. 13, Resolutions of going into the *House of the*
 14, 15. *Lord with Burnt-Offerings and Sacrifices,*
and paying thoſe Vows of Bullocks and
Goats which his Lips had utter'd, and his
Mouth had ſpoken when he was in Trouble.

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IN this Case he proposes himself both S E R M.
an Example and Encouragement to all XI.
those who have received Mercies, and
ought to pay their Acknowledgments to
an Almighty and Gracious Benefactor.

Come and hear, all ye that fear God, and ver. 16.

*I will declare what he hath done for my
Soul.* Advance all ye that acknowledge

the same God with myself, and learn
Gratitude from my Example, and expect
Victory and Success from my Conduct and
Department. *I cried unto him with my* ver. 17.

Month, and he was exalted with my Tongue.

My Happiness commenc'd from my De-
votion, and my People are blessed, and
mine Enemies confounded, from the Ar-
dency of my Prayer, and the Sincerity of
my Affection.

*If I regard Iniquity in my Heart, the
Lord will not hear me.*

*But verily God hath heard me: He hath
attended to the Voice of my Prayer.*

*Blessed be God, which hath not turned
away my Prayer, nor his Mercy from me.*

THE last Part of this Psalm, (from
whence the Words of my Text are taken)
contain a good Man's Resolution of a vir-

I I

N 2

tuous,

SERMON. tuous, prudent, and zealous Behaviour in

XI. Devotion; and the Assurance which such a devout, penitent, and sincere Person, shall have, of the Acceptance of his Prayers, at the Throne of Grace.

IN my farther discoursing upon the Words, I shall observe the following Order.

I. I SHALL treat of the Qualifications of Prayer, and the several Impediments which prevent their Acceptance with God: *If I regard Iniquity in my Heart, the Lord will not hear me.*

II. THE Assurance we have of a gracious Audience of our Prayers, if we are not deficient in the due and regular Performance of them: *But verily God hath heard me; he hath attended unto the Voice of my Prayer.*

III. THE Returns to be made on our Part to an indulgent and merciful God, for hearing and granting our Requests: *Blessed be God, which hath not turned away my Prayer, nor his Mercy from me.*

I SHALL treat of the Qualifications SERM.
of Prayer, and the several Impediments XI.
which prevent their Acceptance with God:
If I regard Iniquity in my Heart, the Lord
will not bear me.

THESE Words are a negative Description of the Impediments which prevent the Acceptance of our Prayers at the Throne of Grace: And if we would remove the Obstacles which the unsuccessful Petitioner labours under, and reduce the Matter of Devotion to its true Standard, we are directed by Divines to treat of this Subject under two Heads.

1st, *Petition* for the Supply of necessary Wants.

2^{dly}, *Thanksgiving* for Favours and Mercies.

I. THE *Petitionary Part* of our Prayer relates to our *Bodies*, our *Souls*, or our *mix'd Actions*, in this probationary Life.

OUR *Bodies* are the Subject of our Prayers, as they are Part of that Constitution, which the Author and Former of Nature has so wonderfully contriv'd, and which the Principles of Interest and Self-preservation may engage us to strengthen and secure.

SERM. IF we would but rate Things at their
 XI. true and just Value, and consider the End
 and Design of *Creating*, and the Use and
 Service of every *Creature* to the wise
 Purposes of an omniscient Creator, we
 should find ourselves under the strictest
 Obligations to serve our God with Soul
 and Body, which are both of them form'd
 by the strictest Care of his Almighty Pow-
 er, and are under the justest Regulation of
 the Laws of his Providence.

Look, look, O Man, to thy Divine
 Original, and contemplate thy Almighty
 Maker *breathing into thy Nostrils the Breath
 of Life*. By this generous and miraculous
 Act, *Man became a living Soul!* Form'd
 and actuated by his Divine Sovereign with
 a *Countenance* erect to the Contemplation
 of his Creator's Majesty, with *Eyes* to
 discover Dangers, and to fix upon the most
 desirable Objects; with *Hands* to wade off
 Things pernicious and hurtful, and to em-
 brace what is useful and entertaining to a
 social Life.

In this Symmetry and Proportion of
 bodily Parts, the Apostle assures us, that
 God hath so *temper'd* the whole *Frame* to-
 gether,

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gether, *that the Body is not one Member, but many.* If the Foot shall say, *Because I am not the Hand, I am not of the Body; is it therefore not of the Body?* And if the Ear shall say, *Because I am not the Eye, I am not of the Body; is it therefore not of the Body?* If the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where were the Smelling? But now hath God set the Members every one of them in the Body, as it hath pleased him.

XI.

1 Cor. xii.

14, 15, 16, 17, 18.

Now the Result of this fine arguing from the Composition of an human Body, is, that the several Parts of this well-constituted Machine are actuated and enliven'd, are directed and employ'd to the Service of their beneficent Maker; and that every one of them has a distinct Use for the Honour of the Divine Constituent, as well as the Preservation and Regularity of their own Order and Existence.

GOD, who hath made nothing in vain, hath commanded the united Use both of Body and Soul in the Decency and Majesty of his Service: And if proper Gestures, reverend Behaviour, mortifying Garments, and disconsolate Looks are not

SERM. proper for the penitential Exercises of an
 XI. Offender ; in vain must God have told us
 of prostrating the Body, and humbling its
 Pride, of closing the Eyes, and bowing
 down the Knees in Humility and Prostra-
 tion ; of licking the Dust with our peni-
 tential Tongues, and falling on our Faces
 for Guilt and Mortification.

UPON this Subject of corporal *Penance*
 and Austerities, the resign'd and humble
Psalmist uses all his Rhetoric, and paints
 out his Debasement in the several Acts of
mortifying the Body, as well as *afflicting*
the Soul, by a Statute for ever.

AND on the other hand too, the *Body*
 upon proper Occasions, by the same *Psal-*
mist, is made the Instrument of Joy, and
 all its Parts and Faculties are employ'd in
 celebrating the Works of *Creation*, *Re-*
demption, and *Mercy*.

IN short, my Brethren, the *Body* as
 well as the *Soul*, has its Share in religious
 Worship, and is call'd upon by inspir'd
 Writers to bear its proper Portion in the
 Service of the Creator and Redeemer of
 the World. *What, know ye not* (says St.
Paul) *that your Body is the Temple of the*
Holy

Rom. vi.
 19, 20.

Holy Ghost which is in you, which ye have of God, and ye are not your own? But ye are bought with a Price: Therefore glorify God in your Body, and in your Spirit, which are God's. Both these are equally the Purchase of Redemption; and therefore both these should, in their respective Capacities, gratefully join in the Service, and duely promote the Honour of their Redeemer. *I beseech you, therefore, Brethren,* (says the same Apostle) *by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* In all your Performances take Care of a regular Management, and proper Deportment of the Body, and guard against any unworthy Prostitution of its Parts to the Disgrace of its original Constitution. *Let not Sin reign in your mortal Body, that ye should obey it in the Lusts thereof.* Neither yield ye your Members, as Instruments of Unrighteousness unto Sin: But yield yourselves unto God, as those that are alive from the dead; and your Members as Instruments of Righteousness unto God.

THIS due Use of our bodily Parts answers

SERMO

XI

Rom. xii.
1.

Rom. vi.
12, 13.

SEAM. swers the true Ends of our Creation and

XI. Redemption ; of our sojourning here upon Earth, and our Progress towards Heaven.

It animates and enlivens our Evangelical Warfare, gives Spirit and Alacrity to our Christian Fortitude, and sets off that affectionate Prayer of St. Paul to the *Thessalonians*, in all its powerful Heat and Effi-

1 Thess. v. 23. *The very God of Peace (says he) sanctify you wholly : And I pray God your whole Spirit, and Soul, and Body, be preserved blameless unto the Coming of our Lord Jesus Christ.*

THIS affectionate Prayer leads me in the next place to a more distinct and separate Consideration of the *Soul*, as the powerful Instrument of our Devotion, and the lively Incense that wafts our Sacrifice to the Throne of Grace.

As the *Soul* is a rational, intelligent, and thinking Being ; so it is fitted by the Principles of its own Nature for the Contemplation of the Deity, and to direct and employ the Powers of the Body, as well as the Faculties of its spiritual Essence, in the Adoration of its Almighty Constituent.

SOME

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SOME of the most intelligent Heathens **SERM.**
have thought the *Soul* to be Part of the **XI.**
Deity, and the *Son of Sirach*, under the
Character of *Wisdom*, has describ'd her,
for the *Breath of the Power of God*, and a *Wisd. vii.*
pure Influence flowing from the Glory of the ^{25, 26.}
Almighty; for the *Brightness of the ever-*
lasting Light, the *unspotted Mirror of*
Omnipotence, and the *Image of his Eter-*
nal Goodness.

THIS Being must be degraded in its
Nature, violated in its Faculties, defac'd
by Sin, and distorted in its Operations;
or else it could never be seduc'd into the
Faction of Satan, and list'd in an Interest
destructive of its own Creation and Hap-
piness. Our Business here upon Earth, is
to restore and preserve this immortal Be-
ing in her original Purity, and by all spi-
ritual Contemplations and devout Exercises
to raise and elevate our Faculties to the
Enjoyment of her chief and ultimate Good.
Devotion is the Life of the Soul, Prayer
is her daily Bread, and Praise and Thank-
giving the Anticipation of Paradise, and
the spiritual Union and joint Communica-
tion with Saints and Angels. Be diligent
there.

SERM. therefore to do what the Lord thy God re-

XI. *quireth of thee; to fear the Lord thy God,*
 Deut. x. *to walk in all his Ways, and to love him,*
 12, 13. *and to serve the Lord thy God with all thy*
Heart, and with all thy Soul; to keep the
Commandments of the Lord, and his Sta-
tutes, which I command thee this Day for
thy Good.

BE diligent, be active, O ye ransom'd of the Lord, in the Performance of your Duty: Rouse all the Powers and Faculties of your sensitive, as well as rational Nature, by the Infusions of Grace, and sublimate the lethargic Particles of Earth by the gracious Assistances of the Spirit, and the glorious Prospect of a celestial Canaan.

SUBMIT the Body to the Soul, as its leading and governing Principle; and let
 Wisd. ii. *this Image of God's own Eternity* enliven
 23. *and inflame her gross and lumpish Com-*
panion in all the spiritual Exercises of Re-
ligion and Devotion, and finally dignify
and reward her in her conjoin'd and uni-
ted Nature, when this Corruptible shall
put on Incorruption, and this Mortal be
cloathed with Immortality.

2dly,

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moddy, To this Duty of Prayer, as it is SERM.
an Application of Soul and Body to God XI
for temporal and spiritual Blessings, and
the Guidance of his Eternal Spirit in all
the Transactions of human Life; we are
to add the other Branch of our Adoration,
which requires our *Gratitude* and *Thanks-*
giving to God for that infinite Variety of
Favours which, by the boundless Gene-
rosity of our Creator, are every Minute
poured upon us.

HERE, my Soul, make a Stand, and
look about thee; and see thyself incircled
with Goodness from every Quarter, and
both thyself enlightned, and thy Body
sustain'd by the infinite Variety of Bles-
sings both of Heaven and Earth. Should
I presume to *speake* distinctly of them, Lord,
they are more than the Hairs of my Head;
infinite in Number, as well as *constant* in
Duration; the Renewal of every Morning,
as well as the unwearied Attendants of
every Night! How precious also are thy Pf. cxxxix.
Thoughts unto me, O God? How great is 17, 18.
the Sum of them? If I should presume to
count them, they are more in Number than
the Hairs of my Head! More glorious and
resplen-

SERMON. resplendent than the Stars of Light ! When

XI. *I lie down*, I am under the Protection of thy good Providence, and the impenetrable Guard of thy holy Angels. *When I awake up*, I am still in thy reviving Presence ; and when *I go forth*, thou *guidest me* by the *Hand*, and ledest me through every Step and Passage of a dangerous Life.

THESE common and constant Blessings may not perhaps be so much observ'd by the stupid and inconsiderate Part of Mankind ; but they are never the less the Objects of Wonder, and should be the standing Subjects of our Praise. The Commonness of the Blessing enhances the Value of it, and the Continuance perpetuates and invigorates the Obligation of Gratitude. We are, by St. Paul's Direction, *to give thanks always, and for all things, unto God*. Every Day is a divine Festival ! *for ever and ever*, the Rotation and Circle

of our Praises ! Every Day (continues the devout Psalmist) *will I give thanks unto thee, and praise thy Name for ever and ever. Every Day will I magnify thee, O God, my King ; and I will praise thy Name* for

Psal. cxlv.

1, 2, 3, 4.

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for ever and ever. Great is the Lord, and SERMON
marvellous, worthy to be praised: there is XI.
no End of his Greatness. The Memorial of Psal. cxlv.
thy abundant Kindness shall be shewed, 7.
and Men shall sing of thy Righteousness.
The Lord is gracious and bountiful; Long-ver. 8, 9.
suffering and of great Goodness; loving to
every Man, and merciful over all his Works.

FROM this Glimpse of Nature and Pro-
vidence; of the Formation of Man, and
the Subserviency of the whole created Sy-
stem to his Pleasure and Entertainment;
who can forbear the Rapture of the *Psal-*
mist? What Tongue does not glory in Ec-
stasy and Triumph? Lord! what is Man, Psal. viii.
that thou art mindful of him, and the Son 4, 5, 6, 7,
of Man that thou visitest him? Thou ma-
dest him lower than the Angels, to crown
him with Glory and Worship. Thou madest
him to have Dominion of the Works of thy
Hands; and thou hast put all things in Sub-
jection under his Feet: All Sheep and Oxen;
yea, and the Beasts of the Field, the Fowls
of the Air, and the Fishes of the Sea, and
whatsoever walketh through the Paths of
the Seas.

THESE Benefits of Dominion, of En-
joyment,

SERM. joyment, of Providence, of Superiority, of
 XI. Duration, and the like, are to take such

Hold of the Soul, and to be so riveted and cemented into the Affections, that a Man must sacrifice his Reason, and divest himself of his very Humanity, if he should cease to be *grateful*? For what a Reflection is it to a sensible Being? What an Abuse to the Sovereignty of our Nature, and the Dignity of our Stations, that *Israel should not know*, that God's own elected and distinguish'd People *should not consider!* *Ask now the Beasts, and they shall teach thee; and the Fowls of the Air, and they shall tell thee: Or speak to the Earth, and it shall teach thee; and the Fishes of the Sea shall declare unto thee.* The whole Course of brutal and inanimate Nature are steer'd by Instinct to make their Acknowledgments to their Almighty Creator. *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work. Day and Night*, in their regular Changes and Vicissitude, are the standing Harbingers of Praise and Adoration, and are perpetually forcing and inculcating their Lectures upon the reprobate and obdurate Sons of Men.

Job xii.
 7, 8.

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O! SURVEY thyself, O Man: Look within and without thee: Contemplate thy past and present Benefactions. Remember thy Creator in the Days of thy Youth, and pursue his Praises in the Declension of thy Age. Remember him upon thy Bed, and meditate on him in the Night-watches: Let Darkness and Silence compose thy Thoughts, and a perpetual Sense of Gratitude swell thy Heart and actuate thy Tongue. No Time or Place is improper for this Divine Exercise: Rest is to be absorb'd in this vigorous Contemplation of the Divine Favours: Solitude and Retirement are to refresh our Memories: Company and Conversation are to actuate our Tongues, and invigorate our Lips. Out of the *Abundance of the Heart is the Mouth to speak*: The Nature and Quality of our Obligations are to be display'd: Heaven and Earth are to be survey'd with our devout Eyes, and all their plentiful Influences commemorated with Ecstasy and Adoration. *Thy Mercy, O Lord, reacheth unto the Heavens, and thy Faithfulness unto the Clouds. Thy Righteousness standeth like the strong Mountains, and thy*

SERM.
XI.

Pf. xxxvi.
5, 6.

VOL. III.

O

Judgments

SERM. *Judgments like the great Deep. How excellent is thy Loving-kindness, O God, and how precious thy Thoughts towards the Sons of Men! O how various are thy Dispensations! How great the Sum of them! If I should attempt to count them, they are more in Number than the Sand! If I should call for a Scrutiny, they exceed the Hairs of my Head. Thy Work, O Lord, is honourable, and thy Righteousness endureth for ever. O! may all thy Works continue to praise thee, O Lord, and thy Saints give thanks unto thee. May every Mouth speak the Praise of the Lord, and all Flesh give thanks unto his holy Name for ever and ever.*

Psal. cxlv. 9, 10.

Rev. iv. 11. *For thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou hast created all things, and for thy Pleasure they are, and were created.*

To God the Father therefore, to God the Son, and God the Holy Ghost, be render'd and ascrib'd all Might, Majesty, Adoration and Praise, both now and for evermore. *Amen.*

The

The Qualifications of Prayer.

PSAL. LXVI. 18, 19, 20.

*If I regard Iniquity in my Heart,
the Lord will not hear me.*

*But verily God hath heard me: He
hath attended to the Voice of my
Prayer.*

*Blessed be God, which hath not turned
away my Prayer, nor his Mercy
from me.*

FROM these Words, I propos'd in a SERM.
former Discourse to treat of the XII.
Three following Heads:

I. Of the Qualifications of Prayer, and
the several Impediments which pre-
vent their Acceptance with God: *If*

SERM.
XII.*I regard Iniquity in my Heart, the Lord will not bear me.*

H. THE Assurance we have of a gracious Audience of our Prayers, if we are not deficient in the due and regular Performance of them: *But verily God hath heard me: He hath attended unto the Voice of my Prayer.*

III. THE Returns to be made on our Part to an indulgent and merciful God, for hearing and granting our Requests: *Blessed be God, which hath not turned away my Prayer, nor his Mercy from me.*

I HAVE already discours'd largely upon the *First* of these general Heads; and, without any Repetition of what has been already deliver'd, shall now fall directly upon the *Second*, viz.

THE Assurance we have of a gracious Audience of our Prayers, if we are not deficient in the due and regular Performance of them: *But verily God hath heard me: He hath attended unto the Voice of my Prayer.*

As we live under the Protection of God's gracious and merciful Providence,
and

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and are sustain'd by the sundry Promises SERM.
and Stipulations of an Almighty and Im- XII.
mutable God to his faithful People; so
we should duly consider the Conditions on
our Side to secure this Protection and As-
sistance of Heaven; and by the Regulari-
ty of our Faith, and the Constancy of our
Obedience, lay hold of the *Father's* Pro-
mises, and *enter into Rest* by the Blood of
his meritorious Son.

WE are with the profoundest Awe and
Reverence to consider, that strict are the
Commands of a righteous God; *Strait is
the Gate, and narrow is the Way that lead-
eth to Life, and few there are that find it:*
And therefore we are to be constantly up-
on the Watch, and incessant in our En-
deavours; not to be misguided by the
Number of mistaken Travellers, nor to
follow a flagitious and ensnaring *Multitude
to do evil.* O! lay aside all vain Confi-
dences and presumptuous Imaginations;
and steer thy Course by the Guidance of
Reason, and the unerring Dictates of re-
veal'd Truth. *Trust in the Lord with all
thine Heart, and lean not to thine own Un-
derstanding: In all thy Ways acknowledge*
him,

Prov. iii.
5, 6.

SERM. *him, and he shall direct thy Paths.*

XII.

UPON such an Application to God, and such a dutiful Reliance upon his Promises, we have the Assurances of his Divine Word, the Merits of his Eternal Son, and the Intercession of the Holy Spirit, to negotiate at the Throne of Grace, and accomplish the devout Requests of his Servants here upon Earth. We are indeed ignorant of our own Happiness, and unworthy of our own selves to approach the Presence of our God; yet if there be not wanting a *willing Mind*, and a sincere Affection to the God of Truth, and a dutiful Regard to his Commandments; *the Spirit will help our Infirmities, and make Intercession for us with Groanings which cannot be utter'd.* We have a standing Advocate at the right Hand of the Father, and the Administration of his Spirit here upon Earth for the Conduct of our Lives, and the Regulation and Influence of our Actions: And if we follow his Divine Suggestions, *and in every thing by Prayer and Supplication, and Thanksgiving, let our Requests be made known unto God,* the Blessings of Heaven and Earth shall attend us, *and*

Rom. viii.
26.

Phil. iv.
6, 7.

and the Peace of God which passeth all Understanding keep our Hearts and Minds through Jesus Christ. SERM. XII.

BUT still, my Brethren, we are to consider that the Promises to our Devotion, and the conferring of Spiritual and Temporal Favours, are owing to the Piety of the Petitioners: *If we regard Iniquity in our Heart, the Lord will not hear us*; he will reject our Petitions, or convert his Blessings into Curses, and make us as miserable in the Enjoyment, as we should otherwise have been happy in the Fruition of his Favours.

LET us, therefore, be circumspect in our Ways, regular in our Lives, uniform in our Actions, and devout in our Application to Heaven; and then let no Man despair of such a Redress of his Grievances, as infinite Wisdom should judge expedient for the Sufferer, and infinite Mercy proportion to the Necessities of the afflicted.

WE are always to remember that we are to petition with Resignation and Humility, and not to set any real Value upon our own personal Performances; but to remit

SERM. all our Grievances to the Goodness and
 XII. Mercy of God; and when our frail Na-
 tures have done their utmost, to resign
 our Wills and Affections to the Disposal
 of Almighty Wisdom, and to applaud the
 Events which his righteous Hand shall
 produce amongst the Sons of Men.

ALAS! Alas! *We are not able of our-
 selves to help ourselves, nor capable of ask-
 ing what is for the Relief of our Necessi-
 ty, and the real Advantage of our Tem-
 poral and Eternal Circumstances, without
 the Guidance of the Spirit, and the invi-
 gorating Influence of Almighty Grace.*
 Our many Insolencies and Presumptions must
 throw us out of the Care and Protection of
 Providence, did not Mercy interpose in our
 Favour, and skreen us from those Punish-
 ments and Judgments which our *Sins have*
most righteously deserved. The Considera-
 tion of our own unworthy selves, and the
 Comparison of our repeated Crimes with
 the Strictness of infinite Justice and Recti-
 tude, must perplex and intimidate the
 Guilty, without the Interposition of Mer-
 cy, and the bountiful Promises of a for-
 giving God, *If thou, Lord, shouldst be*
extreme

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extreme to mark what is done amiss, who SERMON
could stand before thee? But there is Mercy XII.
with thee, therefore shalt thou be feared!

It is Mercy which sweetens the Approaches of Majesty, and takes off the Dread and Terror of Justice, which throws the relenting Penitent into the Arms of his Redeemer, and cancels the Executions of Indignation and Vengeance.

The proud may arise, and the Congregation of naughty Men may seek after my Soul, and not set God before their Eyes: But in the midst of these wicked Pursuits and Conspiracies, the Lord is full of Compassion, and Mercy, Long-suffering, and plenteous in Goodness and Truth, turning to the afflicted, and giving Strength unto his Servants, that they who hate us may see it, and be ashamed: Because the Lord hath holpen the distressed, and comforted the dejected and sorrowful.

Pf. lxxxvi.
14, 15, 17.

Turn then unto thy Rest, O my Soul: for the Lord hath rewarded thee. Providence protects, Mercy screens, and Omnipotence guards the Innocent. Who shall harm you, if you be Followers of that which is good? Not the Arrow that flieth by Day,

SERM. *Day, not the Ambush that is covered by*

XII. *Night, nor the Pestilence that killeth in*

Darkness. The Lord is the Portion of his

Deut.

xxxii. 9. *People, and Jacob is the Lot of his Inheri-*

Deut.

xxxiii. 27, *tance. The eternal God is thy Refuge,*

29.

and underneath are the everlasting Arms :

He is the Shield of thy Defence, and the

Sword of thy Excellency, making thine E-

nemies to be found Liars unto thee, and ex-

alting thy Feet to tread upon their high

Places.—

HAVING thus consider'd the two do-

ctrinal Points which arise from the Words

of the *Psalmist*, and the Qualifications

on our Part for the Acceptance of our De-

votion at the Throne of Grace, permit me

in the

III^d and last place, to close up this Dis-

course with an Encouragement to publick

Prayers in this Place, where the Honour

of our God dwelleth, and in the Language

which the Wisdom of his Church has pre-

scrib'd: *Blessed, eternally blessed be God,*

who hath not turned a deaf Ear to our

Prayer, nor hid his Mercy from us.

FROM this Assurance of God's Mercy

and Favour to his People, and his nume-

rous

rous and repeated Promises of assisting them in their several Exigences and Necessities, I am engag'd with Boldness and Sincerity to apply myself to those whom Providence has plac'd under my Care, to consider the Advantages which they in this Place enjoy of offering up their Praises and Prayers to God *twice every Day*, and in jointly petitioning their Heavenly Father, with the whole Christian Church, for the Necessities and Conveniencies both of Soul and Body in this Life, and the Inheritance of eternal Glory in the Life to come.

THIS Privilege of *public Devotion* is so great in itself, and so necessary and useful to our Christian Profession, and so strongly inculcated by the Laws of God and Nature, that nothing is more to be wonder'd at (both from the Principles of Interest and Duty) than the slender Attendance at our daily Prayers, and the prosecuting of every idle Diversion to the Neglect and Prejudice of Devotion.

THE Profession of our Faith is not to be holden with such Fickleness, Wavering, and Uncertainty; nor the *assembling*
of

SERM.
XII.

SERM. of ourselves together to be neglected as the

XII.



Manner of some is. The Apostle's Assertion upon this Subject, in his *Epistle* to the *Hebrews*, is very awful and peremptory, and his Words upon the Duty of Prayer are what should always make the deepest Impression upon our Hearts, and place the strictest Guard upon our Consciences. If we sin wilfully, (says he, upon this important Duty of Devotion :) If we sin wilfully, after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.

Hebr. x.
26, 27.

OH ! That all those who contemn the Service of the Church, and trifle away the Opportunity of Divine Worship, would seriously consider the deplorable Consequences of their Ingratitude and Profuseness, and would assert the Honour of God, and promote the Interest of their immortal Souls by the Fervor and Frequency of their Devotion, and their constant Union and Communion with Christ, in a due Celebration of his holy Ordinances ! It is the Apostle's

Apostle's Advice, to pray without ceasing, SERMO XII.
 and in every Thing by Prayer and Suppli-
 cation with Thanksgiving, to let our Re-
 quests be made known unto God. Thett. v. 17. And Phil. iv. 6.

whoever omits the Morning and Evening
 Service of the Church, is but a poor Pro-
 ficient in the Doctrine of Christ Jesus, and
 has lost the true Notion of his Dependance
 and Expectation from God. How can a

Person, who trifles away his Time in Idle-
 ness or Pleasure; or what is worse, in
 Profuseness and Gaming, reflect upon the
 Use and Improvement of his Talents to
 those wise Purposes, which the Divine
 Donor has graciously lent them? *Thou* Matt. xxv.

wicked and extravagant, *thou* slothful and
 careless Servant, *thou* oughtest to have put
 my Money to the Exchangers, that at my
 coming I might have received mine own with
 Usury. Take therefore the Talent from
 him that hath made such an ill Use of it;
 and cast ye the unprofitable Servant into
 outer Darknes: There shall be weeping and
 gnashing of Teeth. 26, 27, 28, 30.

For the Avoidance of this Punishment,
 and the Security of your Reward in the
 Lord,

SER M. Lord, persevere in the Duties of Religion with

XII. Zeal and Affiduity: *Watch and pray always;*

continue in the Duty of Prayer, and watch instantly in the same, both in Season and

2 Pet. i.
10.

out of Season: Give all Diligence to make your Calling and Election sure in Christ Je-

1 Pet. v. 8. *sus; be sober, be vigilant; because your*

Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour:

Whom resist stedfast in the Lord; confront

with the Merits of your Saviour, and re-

pel with the Heavenly Artillery of Faith

and Devotion.

Now all this Variety of Expression,

all these pathetical Exhortations from in-

spir'd Writers, and all these Examples of

the Saints and Servants of the Lord con-

vey to us the constant, the careful, and de-

vout Attendance upon the Duty of Prayer.

Bar. V. 1.

Ser. vi. p.

50.

“ We are not to make it a *πρίεργον*, or

“ By-business of our Life, (a Matter of

“ small Consideration or Indifference, of

“ Curiosity or Chance) to be transacted

“ with a drowsy and faint Heart, with a

“ desultorious and slight Endeavour, by

“ Fits, as the Humour taketh; but that,

“ accounting

“ accounting it a Business of the choicest SERM.
“ Nature, and weightiest Moment, we XII.
“ do adhere thereto with unmoveable
“ Purpose, regard it with undistracted
“ Attention, pursue it with unwearied
“ Diligence, being always upon the Guard,
“ wakeful and expedite, intent upon, and
“ apt to close with any Occasion suggest-
“ ing Matter thereof.”——

THE Time of our sojourning here, my Brethren, is but short and precarious; the Approach of Judgment is speedy and certain; the Scrutiny into our Actions shall be exact and accurate; and the Sentence of our Judge peremptory and irrevocable. The Lord furnish us with *Oil in our Lamps*, and Grace in our Hearts, that we may go out with Joy to meet the *Bridegroom*: Grant that the *Incense* of our *Morning* and *Evening* Sacrifice may, like *Cornelius's Prayers and Alms*, come up for a *Memorial before God*, and take Heaven by a constant, holy, and devout *Violence*. The Lord comfort, support, and strengthen us all in the Day of Adversity, Trial, and Temptation: The Lord influence and purify

St R M. purify our Lives by the Sanctification of
XII. his Holy Spirit: Preserve us from falling
 by the Prevention and powerful Workings
 of his Grace; and reward the imperfect
 Obedience of our Services, in the King-
 dom of his Eternal Son and our Redeem-
 er's Glory. *Amen.*

The Ungrateful Courtier.

GEN. XL. 23.

Yet did not the chief Butler remember Joseph, but forgot him.

IF we would understand the Drift and SERM.
 Meaning of these Words, which are XIII.
 relative and dependent, we must carry our
 Eye back to the Context, and find out
 their Connection and Importance by ex-
 amining the Particulars of the foregoing
 Story.

IN the former *Chapter*, we have an
 Account of *Joseph's* Misfortunes in *E-*
gypt, and his false Accusation and Impri-
 sonment for not consenting to the wanton
 Solicitations of his *Mistress*, and violating
 the Bed of his Master.

DURING this Confinement of *Joseph*,
 two of *Pharaoh's* Servants, (the *chief But-*

SERM. *ler and the chief Baker) were cast into*
 XIII. *Prison for offending their Lord the King:*

Ver. 1.

And the Captain of the Guard was so wrought upon by the Abilities and Fidelity of *Joseph*, that he committed to him the sole Care and Custody of both these new Criminals.

IN a short time after their Commitment, the *Butler* and the *Baker* had each of them a very terrifying and surprising Dream; and being under a Concern for an Interpreter, *Joseph* was directed by the Spirit of God to fall in to their Assistance, and to give a right Solution to their present Difficulties.

THE *chief Baker's Dream*, (according to *Joseph's* Interpretation) foretold his Ruin in *three Days*; and the *chief Butler's*, his Restoration in the same Space of Time: And all that *Joseph* desir'd of the latter, was to remember him when he came to his Glory, and to represent the Injustice of his present Confinement to *Pharaoh*.

BUT see, see the cursed Ingratitude of a Courtier, and the unspeakable Perfidiousness of a false Friend! See how the Ear of a Prince changes the Manners of a Man,
 and

and the Hurry of State justles out the Obligations of Conscience! See how a new Promotion may make us drop an old Acquaintance, and the Affluence of Plenty and Honour persuade us to overlook the Poverty and Disgrace of a *Brother in Affliction!*

SERM.
XIII.
~~~~~

*The chief Butler remembered not Joseph, but forgot him.*

FROM the Words I shall take occasion to enquire into the shameful Ingratitude of the *chief Butler*, and to expose his Rudeness and Injustice to *Joseph*, from the several Particulars of this Story, as they are related by *Moses*, or may be fairly collected from Matters of Fact, without squeezing or wresting the Sacred Text: And here every thing conspires to make the Action odious and detestable, and all the Passages of the History fix a reproachful Character upon the principal Agent.

I. THE Circumstances of *Time* and *Place*, *when* and *where* this Action was committed.

II. THE different Fate of the *chief Butler's* Brother-Criminal.

III. THE Reflections which he should



SERM.  
XIII.

have now made upon his late Condition of Life.

IV. HIS unexpected Restoration to his late Post.

V. THE Qualifications of the Person who oblig'd him with the Interpretation of his Dream.

VI. THE moving and pathetic Petition to be *remembred* by him in his future Advancement.

ALL these, I say, were sufficient Arguments to refresh the Memory, and move the Compassion of this *forgetful* Man. And because Ingratitude is a Sin of the deepest Dye, and to which the Nature of moral Justice, and the common Principles of Humanity have the greatest Abhorrence; it may not be improper to look into all the aggravating Circumstances of the *chief Butler's* Crime, that we may come to a just Notion of our Duty in this Case, and learn how to behave ourselves with all Deference and Civility to our Friends and Benefactors.

I. THE Circumstances of *Time* and *Place* should have made the *chief Butler* mindful of *Joseph*.

THE

THE *Time* of this Action was when SERM.  
both of these Prisoners were under the XIII.  
most dismal and melancholy Apprehen-  
sions, by a shocking and surprizing Dream;  
a *Dream* which carried something great  
and extraordinary in the Womb of it, and  
yet impossible to be unfolded by the Wis-  
dom and Sagacity of Man. The Pre-  
diction was certain, and the Event deter-  
min'd; but the Explication was hidden,  
and the Fact a Mystery. The Traces of  
Divine Wisdom were unsearchable to a  
common Eye, and the Counsels of Hea-  
ven envelop'd in Darkness and Obscurity,  
till the Divine *Interpreter* struck a mar-  
velous Light from the *Vision*, and gave a  
true and easy Solution of the Riddle.

As to the *Place* of this *Dream*, it was  
in *Prison*, which did not a little contribute  
to the Horror of the thing, and make the  
Interpretation the more desirable. The  
News of a Pardon is a Subject of uncom-  
mon Joy to any Malefactor; but a Patent  
for an Office at Court, and the Exchange  
of a Dungeon for a Palace, must be a  
double Surprize to the *Prisoners of Death*,  
and turn Joy into Ecstasy and Ravishment.

SERM. The *Chief Butler* was, without doubt,  
XIII. conscious of the Heinousness of his Offence, and sensible of his Master's Displeasure; and his Soul could think of nothing but Execution, and would willingly have clos'd with the Proposals of Life upon any Conditions: And what a Transport must we then think him to be in, when the Fury of the Storm was blown over, and the King's Indignation pacified, and the Way prepar'd for his Re-establishment? Had he always continued in Plenty, and been the Favourite of his Master, an Addition to his Fortune might have been no Surprize to his Expectations, and a Removal to an higher Post in the Government, but a necessary Qualification for his past Services: But to be tumbled down at once from a Court to Prison, and to lie under the Sentence of Death, and expect the Executioner every Moment; and then to be rais'd up to his former Glory on a sudden, and to have an express Messenger from Heaven to tell him the joyful Tidings of it: This must raise uncommon Motions and Raptures in his Soul, and ought to make him particularly respectful to every Agent



Agent who contributed to the Revolution SERM.  
and Change of his Circumstances. XIII.

II. ANOTHER Motive to *Gratitude*,  
was the Difference of the *Chief Butler's*  
Fate from that of the *Chief Baker*. For  
they had both of them (as far as we can  
collect from the History of *Moses*) equally  
incurr'd the Displeasure of their Master,  
and were under Apprehension of the same  
Condemnation. They were Brother-Cri-  
minals, and Fellow-Prisoners; and yet  
their Fortunes had a different Turn, and  
their End was remarkably various. The  
unexpected Deliverance of the *Chief But-  
ler* was an unusual Theme for Praise and  
Gratitude; and the Mercy he receiv'd in  
the room of Judgment, should have en-  
larg'd his Bowels towards his *Fellow-  
Sufferer and Companion in Bonds*. For  
what can be more moving and affecting,  
than to see ourselves snatch'd from the  
Jaws of Death, and made the Objects of  
Mercy and Pardon, whilst the same Of-  
fences render others obnoxious to the Se-  
verity of the Law, and sacrifice their Lives  
to the Fury and Resentment of their  
Prince? How surprizing is it, that the  
same

SERM. same Hand should take me out of the Pit,  
 XIII. and plunge my Neighbour with greater  
 ~~~~~ Violence into it? That the same Messenger  
 should foretel my Deliverance and Restoration, and produce the *Dead Warrant* for my Brother-Criminal's Execution? With what Eagerness and Satisfaction must I receive this pleasing Message, and with what Gratitude caress the Person that delivers it? How charming are the *Lips* which *speak* such pleasant things, and how *beautiful the Feet of him that bringeth such good Tidings* of Liberty and Salvation? What Reward can I think sufficient for such an acceptable Piece of Service? What Schemes must I frame for the Promotion of my Benefactor? What Ties and Obligations must I lay upon my Soul, to remember my Friend when I come to my Glory, and enjoy the Happiness of his Predictions?

III. A farther Argument for Gratitude is to be taken from that miserable Condition to which the *Chief Butler* was so lately reduc'd, and from which he was promis'd so speedy a Deliverance by the Mouth of *Joseph*.

ANY thing that affects ourselves, not only makes a deeper and more sensible
 Impression

Impression upon our own Minds, but carries our Bowels with a greater Degree of Tenderness towards our distress'd Neighbours. The Consideration of our own Misfortunes must force any thing but a Rock or a Stone to compassionate others in the like Cases, and the Congruity of Circumstances puts all Heads and Hands to work for the Redress and Deliverance of Fellow-Sufferers.

WITH what Contempt do we look upon that *King of Egypt who knew not Joseph*, and what a Monster do we paint him out in our own Imaginations, every time we read the moving and pathetic Parts of that History? Who could think that the whole Nation should reap so much Benefit by the Blessing of God upon the Endeavours of one Man, and the Revenues of the Crown be augmented to that prodigious Degree by his wise and prudent Management; and yet that any of the Royal Family should persecute the Posterity of their Benefactor, *and make their Lives bitter with hard Bondage, in Mortar and in Brick, and in all manner of Service?*

SERM.

XIII.

Exod. i. 8.

ver. 12.

SERM. ONE would reasonably imagine, that all
 XIII. *Sorts of Persons, who ever knew what*
 Calamity meant, should have some
 Throws and Agonies at an Object of Mi-
 sery, and pity those Misfortunes in ano-
 ther, which they have so narrowly esca-
 ped themselves. They cannot be Strangers
 to the *Bitterness of the Soul* in Torment,
 nor insensible of the Weight of that Bur-
 den which depresses the Shoulders of the
 Captive; and it is monstrous, that they
 should not *touch with one of their Fingers,*
 nor send so much as a *kind Wish,* or a
good Word, for the Deliverance of the
 Sufferer. It is St. Paul's Advice to the
 Heb. xiii. *Hebrew Converts, To remember them that*
 3. *are in Bonds, as bound with them; and*
them that suffer Adversity, as being your-
selves also in the Body. And the Prophet
 Amos vi. *Amos very severely reprimands those, who*
 5, 6. *chanted to the Sound of the Viol, and in-*
vented to themselves Instruments of Musick
like David; who drunk Wine in Bowls, and
anointed their Heads with the chief Oint-
ments; but were not grieved for the Affli-
ction of Joseph, nor shewed the least Con-
cern for the Captivity and Desolation of
their Brethren.

CER-

CERTAINLY Mirth cannot be very SERM.
seasonable, and *Laughter* must be *Folly* XIII.
and *Madness*, when we have such miserable Spectacles before our Eyes; and the lamentable Groans and Shrieks of our Fellow-Creatures are perpetually sounding in our Ears. He who can find any agreeable Entertainment at such a time, comes up to the Barbarity of that *Roman Emperor*, who diverted himself with his *Fiddle*, whilst the Capital City lay in Flames, and play'd and sung whilst the Wealth of his Subjects was turning into Ashes. This *Melody in Heaviness* is a Burlesque upon human Nature: This insulting over the Calamities of our Brethren, is an Affront to the Providence of God, and a Contradiction to all the Precepts of our Holy Religion.

I DON'T say, that the *Chief Butler's* Carriage to *Joseph* did come up to the Cruelty of *Nero*: The Text is pleas'd to represent his Crime under the Expression of *Forgetfulness*; a modest and fashionable Word, to palliate and colour over all the Neglects, Injustice and Ingratitude of great Men towards their Inferiors! A Word to
excuse

SERM. excuse Promises, and absolve Vows; to
 XIII. answer Petitions, and pay Debts; to put
 off the Importunity of Clients, and discard the Obligations of our Friends!

IN short, the *Chief Butler's* own Imprisonment might have whet up his Memory, and quicken'd his Conscience: The bitter Potion which he once drank, might have still preserv'd the Relish in his Mouth, and the eminent Services of *Joseph* might have been remember'd before this time: For how could he eat the Fruits of the other's Prediction, and not consider the Hand by which it was reach'd out to him? How could he enjoy his Ease and Liberty, and wallow in all the Excesses and Glories of a Court, and yet never bestow a Thought upon his imprison'd Benefactor, *whose Feet were still hurt in the Stocks, and into whose very Soul the Iron enter'd.*

Psal. cv.
 18.

IV. THE next thing that ought to have obliged the *Chief Butler* to Gratitude, was his unexpected Restoration to his old Post, and the fresh Capacity he was in to be serviceable to his Brother-Prisoner: For the *Text* tells us, that (according to *Joseph's* Inter-

Interpretation of his Dream) the Chief SERM.
Butler was, in the space of *Three Days*, **XIII.**
restor'd to his *Butlership* again, and gave
the Cup into Pharaoh's Hand. This more
immediate Access to the Royal Presence,
and frequent Attendance upon the Person
of the King, must give him a fair Oppor-
tunity of insinuating the Grievances, and
a plausible Pretence of representing the
Calamities of his Fellow-Sufferers. For
he seem'd now to have the Reins of Ju-
stice in his own Hands, and Mercy and
Power were at his sole Disposal: He
seem'd to be re-establish'd for the Good of
the Public, and to be advanc'd himself for
the Support of his Friends. He seem'd to
be made a Favourite, that he might plead
the Cause of the Afflicted; and to have
the Ear of his Prince, that he might re-
present the Case of his Fellow-Subjects.
His late Experience of his Master's Cle-
mency might embolden him to petition for
another; and the notorious Injustice which
was done to an innocent Person, might
give him Hopes of succeeding in his Re-
quest, and almost assure him of a favou-
rable Audience from a merciful Prince.

Now

SERM. NOW when there was so great Expectance, and such little Performances from this new-rai'd Favourite; when his Opportunities were so many to serve an old Acquaintance, and his Endeavours so faint and languid in the Execution of it; what Tongue can be charitable to the Character of such a Man? What Pen can sufficiently expose his Baseness and Ingratitude? He, as prime *Minister*, should have inform'd his Prince of the State of his Kingdom, and done Justice to the injur'd Subject; but instead of this charitable Representation, he acts the Politician in Disguise, and under the Colour of *Forgetfulness*, commits the greatest Piece of Injustice to his Benefactor.

V. ANOTHER Motive to Gratitude in the *Chief Butler*, was the Virtues and learned Qualifications of *Joseph*.

FOR Men of no Parts and Endowments to insist upon distinguishing Marks of Favour and Promotion, argues no small Degree of Pride and Impudence, and it would be Weakness in their Friends to solicit their Interest, and Folly in great Men to comply with their Desires: *For as Snow in Summer,*

Summer, and as Rain in Harvest, so Honour is not seemly for a Fool. But when SERM. XIII.

Merit and Virtue come in to back their

Pretensions, and the uncommon Excellencies and Qualifications of the Petitioners are sufficiently tried and known to the World, then the Recommendation should be handed about with more Vigor and Industry, and the Promotion of such eminent Persons is but a Debt to Justice, and a Reward of Merit.

IN the Case before us, we have a very surprising Example of Worth and Goodness under the most unjust Prosecution: A fit Opportunity presents itself for the Deliverance of this injur'd Prisoner, and the Person oblig'd has it in his Power to do his Benefactor Service. The more to encourage him in this Work, he has a personal Knowledge of the Qualities and Virtues of the Man he was to serve, and wanted no other Remembrancer but his own Experience, nor any other Recommendation but the known Merit of his Friend to push him on to the Undertaking. The *Chief Butler* had sufficiently tasted of *Joseph's* Bounty, whilst he was under his Custody in *Prison*, and had Proof
enough

SERM. enough of his Abilities from the ready and
 XIII. dextrous Interpretation of his Dream. He
 must of necessity think that Person *highly*
favour'd by God, on whom such extraor-
 dinary Endowments of Wisdom and Learn-
 ing were conferr'd, and that he was rais'd
 up for some great Design to the People
 and Country where he liv'd. For him,
 therefore, to be unmindful of this worthy
 Person, was to contradict the Providence
 of God, and affront that Almighty Wis-
 dom, *which had given such Gifts unto*
Men, and employ'd such Instruments in
 his Service: For to stifle so much Merit in
 a Prison, and deprive the Public of such
 an inestimable Blessing, was enough to re-
 duce him once more to the Dungeon, or
 bring him to *a worse Place of Torment.*

VI. THE last thing to move the *Chief*
Butler to Gratitude was the earnest and
 pathetic Petition of *Joseph*: For when
 he had given the *Chief Butler* the com-
 fortable Interpretation of his Dream, and
 foretold his speedy Restoration to his an-
 cient Glory, he did in his own behalf im-
 plore his Interest and Favour with his Ma-
 ster, in these modest, but melting Expres-
 sions: *Think on me, when it shall be well*
with

*with thee, and shew Kindness, I pray thee, SERM.
unto me; and make mention of me unto Pha- XIII.
raoh, and bring me out of this House: for
indeed I was stolen away out of the Land of
the Hebrews; and here also have I done
nothing, that they should put me into the
Dungeon.*

THE Narrative of his Case, you see, was moving, and the Injustice of his Enemies notorious: His Circumstances were to be pitied, his Person was deserving, his Sufferings were exquisite, and his Petition reasonable. The Obligation he had laid upon the Butler was great, and the desir'd Return but very small. For he did not desire any thing troublesome and expensive at his hands; neither did he insist upon any extravagant Presents or Gratuities for his past Services; but only solicited a piece of Justice for a false Imprisonment, and begg'd one kind Turn in Requital of another. And certainly a modest Recommendation of a deserving Person was no great Hardship to a Man under such powerful Obligations; and a few good Words in behalf of an old Friend and Benefactor, could have been no Detriment to the Honour of a Courtier: But, on the contrary,

SERM. it would have riveted his Interest with his
 XIII. Master; it would have testified his Grati-
 tude to the World; it would have un-
 loos'd the Fetters of the Innocent, and pro-
 cur'd the Enlargement of his Divine In-
 terpreter.

HAVING now run through what I pro-
 posed to insist upon from this Subject, I
 must beg leave to recommend *Joseph's*
 Piety to your Thoughts, and the Patience
 of his Sufferings to your Imitation, in the
 Language of our Holy Church, for the
 Conclusion of this Discourse.

Coll. for
 2d Sunday
 after Trin.

*O Lord, who never failest to help and
 govern them, whom thou dost bring up in
 thy stedfast Fear and Love; Keep us, we
 beseech thee, under the Protection of thy
 good Providence; and grant to thy People
 that they may love the things which thou
 commandest, and bear with Patience what
 thy Wisdom and Goodness shall inflict; that
 so among the sundry and manifold Changes
 of the World, our Hearts may surely there
 be fixed, where true Joys are to be found,
 through Jesus Christ our Lord. Amen.*

Sund. 3d
 aft. Easter.

The

The Passion of our Saviour.

ZECH. XII. 10.

— *And they shall look upon me, whom they have pierced; and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.*

THE *Passion* of our Blessed Saviour SERM.
has been the Subject of this *Week's* XIV.
Meditation, that we might be duly affected with the stupendous Love of God in the mysterious Work of our Redemption, and arrive at a just Detestation and Abhorrence of those Sins, which have been the melancholy Causes of such exquisite and unparallel'd Sufferings.

SERM.

XIV.

THE Church, upon this Occasion, has represented to you the *Man of Sorrows*, and acquainted with Grief, in the pathetic Strains of the *Old Testament*, and set forth the Death of the *Holy Jesus*, as it is historically related in the *New* by the *Evangelists* in their *Gospels*, and as pathetically gloss'd upon by the *Apostles*, in the several Parts of their *Epistles*.

WHAT remains now for me to do, is only to collect such Passages of our Saviour's Passion, as ought annually to be commemorated by Christians, and to point out unto you, what a Share our Sorrow is to bear with his Agonies, whose Soul was this Day made a Sacrifice for Sin, and whose Merits became the Purchase of Happiness and Immortality.

They shall look upon me whom they have pierced; and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.

THAT this Portion of Scripture has a relation to the Sufferings of the *Messiah*, will appear as well from the important Significancy of the Words themselves, as from

The Passion of our Saviour. 229

from what holy *David* has said concern- SERM.
ing *piercing his Hands and his Feet*; XIV.
and that larger Account which *Isaiab* has Pf. xxii.
given, of his being *stricken, smitten of* 16. Isai. liii.
God, and afflicted: Of being *wounded for* 4. 5.
our Transgressions, bruised for our Iniqui-
ties, and suffering the Chastisement of our
Peace upon him, that with his Stripes we
might be healed. And to put the Matter
beyond Dispute, *St. John*, in the Close of John xix.
his Gospel, applies this Passage of the Pro- 37.
phet *Zechary* to the last Scenes of the
Crucifixion of *Jesus*: *They shall look upon*
him whom they have pierced.

Now this Contemplation of our Sa-
viour in his last Agonies, may have a
View principally to five Things.

- I. To the Dignity of the Person suf-
fering.
- II. To the Exquisiteness of his Pain.
- III. To the Patience of the Sufferer.
- IV. To the Love of God the Father
and the Son, in transacting this bit-
ter Part of our Redemption.
- V. To that Condolance and sympa-
thizing Sorrow, we are to have with
our Redeemer in his Agonies: *They*



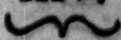
shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.

I. LET us look unto him that was pierced, as to the Dignity of his Person.

THAT our Saviour was *Very God*, as well as *Very Man*, has been the Catholick Doctrine of all Ages: And the Union of *both Natures in one Person* was highly necessary for the Efficacy and Meritoriousness of his Sufferings. For as the *Godhead* is in itself wholly *impassible*, so the Conjunction of the *Mankood* was requisite to complete this Scene of Misery. For though Christ suffer'd only in his *Mankood*, yet the *Godhead* being united to it in the Time of suffering, the Act became meritorious by the Dignity of the Divine Person who suffer'd.

As Heresies, in Process of Time, arose in the Church; so the Divinity of our Lord was call'd in question, and the Impossibility of a *suffering God* might be largely insisted on. But that a *Divine Person* should suffer in his *Humanity*, is no Inconsistency; and that the *Value* of his

The Passion of our Saviour. 231

his Sufferings should be rated from the S E R M.
Divinity of his Person, is the Comfort XIV.
and Happiness of all true Believers. 

IN this Point, the *Old and New Testa-*
ment agree, that the Person suffering was
God as well as *Man*. In that Part of the
Text, which is chosen now to be insisted
upon, we find him *pierced* and *crucified*
as *Man*; but in the Words which imme-
diately precede, we find the same Person,
(who was *thus pierced* and *crucified*) *pour-* Zech. xii.
ing upon the House of David, and upon the 10.
Inhabitants of Jerusalem, the Spirit of
Grace and of Supplication.

NOW, it is agreed upon by all Writers
and Parties, that *Inspiration and Grace* are
the sole Gift of God, and cannot be con-
ferr'd or dispos'd of by *any Mortal*: And
therefore, he that promis'd the *Effusion of*
his Spirit upon his Church, and did af-
terwards miraculously compleat it at the
Day of Pentecost, could be none other
than *God*: And it is as plain and conclu-
sive on the other side, that he was *really*
Man, because *they were to look upon him*
whom they had pierced. Their Eyes were
to behold that a *Spirit had not Flesh and* Luke
Bones, xxiv. 39.

SERM. *Bones, as they saw him have; and their*

XIV. *Obstinacy to be satisfied by viewing the*

Print of the Nails in his wounded Hands,
 John xx.
 25. *and thrusting their Fingers into his bleed-*
ing Side. And this brings me,

II. To consider the *Exquisiteness of the Pain*, which the Saviour of the World underwent in the Redemption of Mankind.

THAT the *Messiah* of the World was to be a *suffering*, as well as a *triumphant* Prince, is confirm'd by the whole Strain and Tenor of the *Old Testament*. The Example of the *Patriarchs*, the Language of the *Prophets*, the Government of the *Jews*, and the Institution of *Sacrifices*, do all bear *Witness* to this important Doctrine, and centre in the Truth of it. *Abel* and *Isaac* were the first Representatives of this great Oblation. The Bondage in *Egypt* was a faint Emblem of the Slavery of Sin, and the Deliverance from *Pharoah* a Forerunner of the *Spiritual Redemption* and *Salvation* of Mankind.

BUT above all, the whole Scheme of the *Jewish* Religion was introductory to the

the *Christian*; and all the legal Sacrifices were but *Types* and *Figures* of the great and meritorious Sacrifice of our Saviour's Death. He was the *Lamb without Spot or Blemish*, slain from the Foundation of the World; the *Ransom*, the *Propitiation*, the *Atonement*, the *Sin and Peace-offering*, the *Passover sacrificed for us*. SERM. XIV.

THIS is he, whom we are now to look upon as one whom our Sins have pierced! And if we would look upon him with the Eye of Faith, and to the serious Purposes of a Religious Life, we must carry our Contemplations from *Gethsemane* to *Calvary*, and attend him through those several Scenes, which were antecedent and preparatory to his Dissolution, as well as the finishing Act on the Cross, and the cruel and barbarous manner of his giving up the Ghost.

IN the Night, when he was to be betray'd, he retir'd into a Garden, and declar'd to three chosen Witnesses of his Passion, *That he began to be sorrowful and very heavy*. As the Clouds thickned, and the fatal Hour drew on, he made a farther Declaration of the Increase of his Anguish, Matt. xxvi. 37.

SERM. *guish, in that his Soul was exceeding sorrowful, even unto Death.* His Grief grew more quick and pungent, surrounding the whole Soul, and reaching to the most secret Corners of the Heart; forcing a Passage through all the Pores of an agonizing Body, and discharging its Fury in *great Drops of Blood.* In the Height of this Distress and Perplexity *he fell upon his Face,* and in the humble Posture of a Suppliant, and with the strongest Importunity and *Tears, thrice* pour'd out the same Words, notifying by the Repetition and Ardor of his Prayer, (for St. Luke affirms, that *being in an Agony he prayed more earnestly*) *that if possible that Cup might pass from him:* If it comported with the Strictness and Immutability of God's Decrees, and the Ends of his Wisdom and Justice to save Mankind by any other Methods, the Condition of his human Nature prompted him to desire an Excuse from that bitter Potion, which he was now going to drink. *Nevertheless,* (says he) *not as I will, but as thou wilt.* *O my Father, if this Cup may not pass away from me, except I drink it, thy Will*
be

XIV.

Ver. 28.

Luke xxii.
44.V. xxxix.
42.

be done. In the midst of his Agonies he SERM. was full of Resignation, and preferr'd the XIV. *Will of his Father*, and the Redemption of Mankind, to any Relaxation of bodily Pain, any Abatement of Spiritual Anguish.

IN the Progress of this unparallel'd Passion, we find the *Lord of Life and Glory* passing through several intermediate Scenes of Contempt and Ignominy, of Insult and Dereliction, of Subornation and Perjury, of Spitting upon and Reviling, of a barbarous Arraignment and an unjust Condemnation, till at length extended on the accursed *Tree*, he breathes out into this doleful Exclamation, *My God, my God,* Matt. xxvii. 46. *why hast thou forsaken me?*

THIS Excess of Sorrow in an innocent Person, *who had a Body prepar'd him to suffer in*, and who had articked with his Father for the Redemption of Mankind, has puzzled *some* of our Commentators and Divines, and been accounted for by *others*, from a Conjunction of these three following Causes.

- 1st, THE Load of human Guilt.
 - 2^{dly}, THE Fury of God's Wrath.
 - 3^{dly}, THE Quiescence of the Deity at the Time of our Saviour's suffering.
- 1st,

SERM.

XIV.

1st, THE Exquisite-ness of our Saviour's Sufferings will appear from that *Load of human Guilt*, which was laid upon his Soul. For it was not a *single Crime* which he suffer'd for, but all the *original* and *actual*, all the repeated and aggravated Sins of the *Sons of Adam*. Ignorances and Presumptions added to the Number, Follies and Perversenesses enhans'd the Sorrow. What was *already perpetrated*, as well as what was *hereafter to be committed*, was laid upon his Shoulders, and must expect a full Atonement and Expiation from his Blood. He was the meritorious Sacrifice substituted for Offenders, *upon whom* all the Guilt of their Offences was devolv'd, and by whom all the Bitterness of their Punishment was suffer'd. Upon which Account, he is said to be *made Sin for us*; to *have given himself for us*; to *have once suffered for our Sins, the just for the unjust, and to have offered himself as a Ransom* and Propitiation, that he might *redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works.*

Lam.i.12.

Consider, therefore, all ye that pass by: Behold ye Spectators and wonder: Tell me,
ye

ye disconsolate and heavy-laden, is there SERM
any Sorrow like unto the Sorrow of Christ, XIV
in the Day that God laid upon him the In-
quities of us all. Ye who groan under
the Tortures of a wounded Spirit, and are
tossed with Tempest, and not comforted, may
perceive how grievous the Remembrance
of your own Sins must be, and feel how
intolerable the Burden of them is. But if
single Crimes are attended with such Ago-
nies, what Aggravations must *numberless*
and *infinite* produce? How insupportable
must the Guilt of the whole World ap-
pear to be? How shocking the Prospect
of future Indignities and repeated Provo-
cations?

SIN and Death brought down their
new Artillery against the Besieged, and
play'd all their auxiliary Forces, as an ad-
ditional Weight upon Sorrow. The re-
moteſt Causes were enliven'd, and the
moſt diſtant Events brought upon the
Stage. The lateſt Poſterity appear'd arm-
ed with Rancour, and the Sons juſtified
the Villainy of their Fathers. Alas! we
are all of us Confederates and Accompli-
ces: Actors in the Tragedy, or Vindica-
tors

SERM. tors of the Treason. Our Sins still sharpen
 XIV. the *Nails* of the Cross, *thrust the Spear*
 deeper into our Redeemer's Side, and draw
Blood and Water from his enraged Wounds.
 Our Lusts are the *Thorns* which wound
 his *Temples*; our revengeful Passions, the
Gall and Vinegar which disgust his Palate;
 our Ingratitude still spits in his Face; our
 Malice conspires with *Herod and Pilate*;
 our Apostasy *wags her Head at him* on the
 Cross, and our Infidelity cries louder and
 louder, *Crucify him, crucify him.*

2dly, THE *Wrath of God* was a farther
 Augmentation of the Agonies of our Lord's
 Passion.

NOT that God could conceive any
 Displeasure against a righteous and inno-
 cent Person, as such, or point his Indig-
 nation at his darling and beloved Son, up-
 on his own Account: But the Foundation
 of the Divine Wrath was the Sins which
 the Son had voluntarily substituted him-
 self to suffer for, and to give such a full
 and adequate Satisfaction, as might release
 the Guilty from any personal Obligation
 to Punishment.

UPON

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UPON this Stipulation with the Father, SERM. this Commutation of Punishment, and XIV. transferring the Guilt from the Criminal to the Innocent, we are to conclude infinite Justice demanding an Equivalent for the Offences of Mankind, and our Redeemer offering an Expiation of a Worth and Value every way commensurate to the Demerit of Sin. *He was not only despised and rejected of Men, but smitten of God, and afflicted: bearing our Griefs, and carrying our Sorrows; wounded for our Transgressions, and bruised for our Iniquities. All we like Sheep have gone astray, and the Lord hath laid on him the Iniquity of us all. The Floods were risen, O God; the Floods were risen, and the Waves of Vengeance lift up their Voice. The Plowers plowed upon his Back, and made long Furrows: Thy Wrath lay hard upon him, and thou didst vex him with all thy Storms.*

BE Spectators of the Tragedy, all ye that pass by: Behold and see, if there be any Sorrow like unto my Sorrow, wherewith the Lord hath afflicted me, in the Day of his fierce Anger.

SERM.

XIV.



Luke xxii.
43.

3dly, For the greater Enhancement of our Redeemer's Sufferings, some have suppos'd a *Quiescence* of the Deity, when he utter'd that mournful Complaint, *My God, my God, why hast thou forsaken me?* For if the *Divinity* lay, as it were, dormant in the Passion, and the *Humanity* was left to struggle with these Agonies by itself, there might be a good Reason alledg'd for what St. Luke hath related, *that there appeared an Angel unto him from Heaven strengthening him.* And if to this we should add, that the Devil * "at this melancholy
" Time might collect all his Force, in order to fill the Mind of the Sufferer with
" the most dismal terrifying Scenes of
" Horror, and, if possible, of Despair," according to that Assertion of our Lord himself to his Crucifiers, *This is your Hour, and the Power of Darknes:* If upon these two Suppositions, I say, which upon the foremention'd Texts of Scripture have a plausible Appearance of Truth, we can believe the *Human Nature* left to itself, and all the Power and Malice of *Hell* let loose upon it, what Dread and Anxiety must

* *Fiddes's Body of Divinity, Vol. I. p. 493.*

must arise? What terrible Conflicts for SERM. 2
rescuing of captive Souls, and finishing the XIV.
Victories over the *Powers* of Death, and
the *Principalities of Darkness*? —

THUS, my Brethren, I have given some
short Account of the Sufferings of the
Messiah, both from the *Law and the Pro-*
phets; from the Predictions of the *Old*
Testament, and the History of the *New*;
and have endeavour'd to set forth the In-
crease of his Pain in his last Minutes, from
the great Load of human Guilt, from the
Fury of God's Wrath, from the Ingrati-
tude of sinful Men, from the Efforts of
the Devil, and the *Quiescence* of the Deity
in the time of suffering: And it were
easy to enlarge upon this copious Subject,
did not the Time call for a more lively
and comfortable Representation of it, in
the Blessed Sacrament of the Body and
Blood of our Crucified Redeemer.

WHAT I shall farther hint to you at
present, shall be convey'd in such brief
Inferences, as may be suitable to this an-
nual Solemnity, proper for the Mortifica-
tion of Sin, and instrumental to the Ex-
ercise of Patience and Meekness.

SERM. 1st, FROM the Sufferings of our Savi-

XIV. our, we may see God's *Hatred* and *Aver-*

sion of Sin, who would not come into any

Methods of Reconciliation and Forgiveness,

till Justice was satisfy'd, and Vengeance appeas'd,

by a full, perfect, and meritorious Sacrifice for the Guilt of the

whole World. In Consequence of this,

we are not to cherish any Lusts, or indulge any Practices,

which are so opposite to the Purity of the Divine Nature, so

obnoxious to God's Displeasure, so deserving of eternal Punishment.

For if God spared not his own Son,

when he had taken upon him the Guilt of Sinners, but

permitted him to be cut off with so painful and ignominious a Death;

how must the fresh Forfeitures and Provocations, the

repeated Presumptions and Rebellions of

those very Sinners incense their Judge, and

aggravate their Damnation? *How shall we*

Heb. ii. 3. *escape, if we neglect so great Salvation!*

Prov. xiv. *We Fools, who make a Mock of Sin, and*

9. *turn the Grace of God into Wantonness!*

Who commence Rebels and Apostates after

so gracious an *Act of Oblivion*, and by

Obstinacy and Impenitence unqualify our-

selves for Mercy!

2dly,

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2dly, THE Suffering of our Saviour may SERM.
direct us to the meritorious Cause of our XIV.

Redemption, inasmuch as it could not proceed from *Us*, who were all polluted in our Natures, and involv'd in the Curse of Guilt; but owes its Original to a pure, perfect, and unspotted Being, who *know-* 2 Cor. v.
ing no Sin, became Sin for us, that we 21.
might be made the Righteousness of God.

We are therefore no more *Aliens* and *Strangers*, *Rebels* and *Exiles*; but *Sons of God*, and *Joint-Heirs with Christ*; *Fellow-Citizens with the Saints*, and Possessors of endless Glory and Immortality. Rom. viii. 11.
For, *Thanks be to God our Saviour*, he hath *washed us in his Blood*, *justified us by his Merits*, *sanctified us by his Grace*, and *having once entred into the Holy Place*, Heb. ix. 14, 15.
hath obtained eternal Redemption for us, *that we who are called might receive the Promise of eternal Inheritance.*

3dly, To qualify us for these Blessings, we are to look upon the Example of our suffering Saviour, as the most perfect Pattern of Christian Fortitude, whether that Virtue relates to the opposing of our spiritual Enemies, or a perfect Resignation to

SERM. the Will of God, and an humble Acquiescence in the Dispensations of Providence.
 XIV.  And,

4^{thly}, THESE Sufferings of the Son of God, should more particularly reconcile and inure us to the bearing of Afflictions. For that Part of Life which he voluntarily made Choice of for our sake, must be the most beneficial for our Exercise and Conduct, that we may work ourselves into an Imitation of his holy Example, and copy out those Virtues which shone with such Lustre in Adversity.

WHETHER we consider Afflictions as Visitations of God, as Trials of the Righteous, as Punishments of the Wicked, as Quickners of Devotion, as Incentives to Virtue, as Instruments of Grace, and Assurances of Glory; we cannot *do better than look up to him, who bore such Contradiction of Sinners, who in all our Afflictions has been previously afflicted, who by submitting has dignified Misery and Disgrace, and by a passive Example has taught his Followers to convert Sufferings into Triumphs, and to learn by Defeats to be more than Conquerors.*

TAKE

TAKE Advice upon this Article in the SERM.
Language of the Church, who has in- XIV.
form'd us at a time when we stand most in

Need of Assistance, *That there should be no* Visit. of
greater Comfort to Christian Persons, than the Sick.
to be made like unto Christ, by suffering pa-
tiently Adversities, Troubles, and Sicknes-
ses. For he himself went not up to Joy, but
first he suffer'd Pain; he entred not into his
Glory before he was crucified. The Cross
was preparative to the Crown, the prick-
ing of Thorns to the Ecstasies of Bliss, the
Spitting of the Soldiers to the Halleluiabs
of Angels, and the Insults of the Rabble
to the Applauses of God. So truly our
Way to eternal Joy is to suffer here with
Christ; and our Door to enter into eternal
Life, is gladly to die with Christ, that we
may rise again from Death, and dwell with
him in everlasting Life. Amen.

edit Now to him that sitteth upon the Throne,
in the Unity of the Holy Spirit, God
blessed for evermore, and to the
Lamb slain from the Foundation of the
World, who hath loved us, and wash-
ed us from our Sins in his own Blood,

SERM.
XIV.

*and hath made us Kings and Priests
unto God and his Father, be ascribed
all Blessing and Honour, all Glory,
Power and Adoration, to all Eterni-
ty. Amen, Amen.*

The

The Passion of our Saviour.

ZECH. XII. 10.

— *And they shall look upon me, whom they have pierced; and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.*

AS these Words were the Subject of SERM. our Meditations upon the Entrance XV. of *Passion-Week*, so I must beg Leave to conclude them with the Agonies of our Lord, *this Morning*; in hopes, that by a short Survey of what the generous Saviour of the World *acted* and *suffer'd* for the Apostate Sons of Men, we may be brought to a Sense of our Duty, and a Gratitude for our Redemption.

SERM. *Is it nothing to you all ye that pass by?*

XV. *Behold ye Spectators and wonder! Can this*

bitter Solemnity return without any Motion or Sympathy in your Hearts? Can all the barbarous Acts of your Forefathers be repeated, and those Personal Sins still retain'd, *which crucify the Lord of Life and Glory afresh, and still put him to an open Shame?*

Look, look upon him whom ye have pierced: Mourn, mourn for him, as one mourneth for his only Son; and be in Bitterness for him, as one that is in Bitterness for his First-born.

THIS Duty of contemplating our Saviour in his last Agonies, may not improperly direct our Thoughts, and entertain our Meditations upon these *five Things.*

I. *To the Dignity of the Person suffering.*

II. *To the Exquifiteness of his Pain in suffering.*

III. *THE great Patience and Submission of the Sufferer.*

IV. *THE Love of God the Father and the Son, in transacting this bitter Part of our Redemption.*

V. *THE Condolance and sympathizing*

zing Sorrow, which we are to have **SERM.**
with our Redeemer in his Agonies: **XV.**

*They shall mourn for him, as one
mourneth for his only Son, and shall
be in Bitterness for him, as one that
is in Bitterness for his First-born.*

THE two former of these Particulars
have been the Subject of a Discourse upon
the Entrance of *Passion-Week*: And the
three last would sue for your Attention
this Morning.

III. I AM to consider the great Patience
and Submission of the Divine Sufferer up-
on this Day.

As our Saviour was prophetically de-
scrib'd *a Man of Sorrow, and acquainted* **If. liii. 3.**
with Grief; so every Scene of his Life,
from the *Manger to the Cross*, united in
the Completion of this *Prophecy*. The
Tragedy indeed was concluded on the
Cross, but every Circumstance of his pre-
cedent Life was imbitter'd, every Scene of
Action interlarded with Misery. His *Pa-*
rentage was thought to be mean, his *Em-*
ployment laborious, and his native *Country*
contemptible. Every thing suitable to the
Dignity of his *Nature and Person* was
wanting,

SERM. wanting, and all the Ensigns of Majesty

XV. so loftily describ'd by the Prophets, so am-

bitiously desir'd by his Countrymen, were deficient in him, who was despised and rejected of Men, who was stricken and af-

Matt. viii. 20. flicted by God. The Foxes of the Earth

had Holes, and the Fowls of the Air enjoy'd their Nests, but the supreme Lord

and Proprietor of the Universe, the most

High God, Possessor of Heaven and Earth,

had not so much as a Place to rest his Head

John i. 11. on. He came to his own, and his own received him not!

Receive him indeed they did into a Stable, lodge him in a Manger, and entertain him with Brutes: And St. Luke gives a remarkable Reason for this Usage, *because there was no room for him in the Inn.* The better Accommodations were reserv'd for more honourable and beneficial Guests, but the Man of Sorrow must be thrust into the Habitation of Beasts, and lay down his Crown with irrational Beings. —

THE Entertainment through the whole Progress of his Life was *suitable to this Beginning*, always attended with a Poverty of Circumstances, a Disgrace of his Person,

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son, a Ridicule of his Miracles, and a SERM. Contempt of his Doctrine. Is not this XV. the Carpenter's Son, was the Compliment to the Off-spring of David! Whence bath this Man Learning, was the disdainful Rebuke of the Rabbins and Doctors! Have any of the Pharisees believed on him, was a sufficient Confutation of all his Wisdom! The Terror of an Excommunication aw'd the rich, who loved the Praise John xii. of Men more than the Praise of God: 43. And this People who knoweth not the Law John vii. is cursed, was a Damp to the Populace, 49. who heard him gladly!

IN short, such was the Obstinacy and Perverseness, such the Malice and Disingenuity of the leading Part of the Jewish Nation, that the most innocent Actions of our Saviour were censur'd and ridicul'd, and the most obvious Truths mis-contrued and perverted. The working of Miracles must be the Artifice of Beelzebub, and the Proof of his Divinity a blaspheming of God: The Freedom of Conversation was reproach'd for Lightness and Vanity, and the eating with Publicans and Sinners, term'd Gluttony and Prophaneness.

To

SERM. To conclude the Tragedy! *The Lord*
 XV. *of Life and Glory* must be brought to the
 ~~~~~ painful and ignominious Cross, must be  
 forced to tread the *Wine-press* by himself,  
 and to taste the comfortless Draught of  
*Vinegar and Gall*. The *Nails* must enter  
 into his *Hands*, and the *Spear* into his  
*Side*. That *Face*, which was fairer than  
 the *Children of Men*, and full of *Grace*,  
 because God both loved and resided in it,  
 must be besmeat'd and prophan'd with the  
 Spittle of the *Soldiers*! That *Mouth* must  
 be stopped, which uttered nothing but  
*Peace and Blessing*; and those *Ears*,  
 which were accustomed to *Hosannas* and  
*Adorations*, must bear the unmannerly  
*Taunts*, and insolent *Upbraidings* of the  
*Rabble*!

SUCH, ye see, was the Treatment of  
 our Almighty Redeemer, when for the  
 Deliverance of Mankind he humbled him-  
 self into human Nature, and did not abhor  
 the low Estate of the *Virgin's Womb*! Thus  
 he came to his own, and his own received  
 him not! Unless Infamy and Disgrace be  
 the proper Reception of a King, and Per-  
 secution and Death the Entertainment of  
 a Redeemer!—— But,

IV. NOTWITHSTANDING this shame-<sup>SERM.</sup>  
less Ingratitude, and perverse Obstinacy <sup>XV.</sup>  
of sinful Men, the Love of God the Fa-  
ther and the Son were most eminently con-  
spicuous, in transacting this bitter Part of  
our Redemption. *Behold what manner of* <sup>1 John iii.</sup>  
*Love,* (infinite in itself, and miraculous in  
its Consequences!) *hath the Father be-*  
*stowed upon us, that we should be called the*  
*Sons of God! And if Sons, then Heirs;* <sup>Rom. viii.</sup>  
*Heirs of God, and joint Heirs with Christ.* <sup>17.</sup>

The Father contracts with the Son, and  
accepts of the Price, which the Son pays  
with his innocent Blood for our Redemp-  
tion. Here the *Acceptance* of the Father  
was purely voluntary, as the *Oblation* of  
the Son was highly meritorious. Infinite  
Justice could not be satisfied without a  
Compensation adequate to the Crime;  
and no Sacrifice could expiate for the Of-  
fence, but what was infinite and merito-  
rious as the Object offended.

CHRIST having articed and indented  
with the Father, gave his Life in Ex-  
change for ours, the *Just* suffered for the  
*Unjust*, the *Judge* for the *Criminal*, the  
*Monarch* for the *Rebel*; *that he might re-*  
*deem*



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SERM. deem us from all Iniquity, and purify to  
XV. himself a peculiar People zealous of good

Tit. ii. 14. *Works!*

WITHOUT a Sacrifice thus offer'd by a Person every way qualified to make the Offering, the Expiation would have been imperfect, and the Criminal still obnoxious to Punishment: Neither could the Sacrifice itself have been compleat and effectual, without the Acceptance of the Person offended, and the great Grace and Favour of God in admitting the Transfer of the Penalty upon another. *It is the personal Punishment of the Offender which Sin gives God a Right to, and which the Obligation of his violated Laws exacts.* Man, who in his own Person was the Offender, did by that Offence stand oblig'd to a personal Penalty, and the Crime could not be transferred without the Consent of the Person injur'd; nor the Equivalent accepted, without his Grace and Favour, against whom the Crime was committed.

Scot, Part  
2. p. 164.

SINCE Man therefore was the original Transgressor, and disabled by the total Corruption of his Nature to extricate himself

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self from his Crimes: Since infinite Ju-  
 stice must have a compleat Satisfaction, S E R M. XV.  
 and no Penalties can be commuted, or  
 Favours transferr'd, without the Consent  
 and Acceptance of the injur'd Party; *what*  
*manner of Love hath the Father bestow'd*  
 upon us, that by the Acceptance of ano-  
 ther's Merits we should be restor'd to our  
 lost Privileges, and re-instated in the Di-  
 vine Favours? What a surprising Con-  
 descension of the Son, that he has volun-  
 tarily laid down his Life for our Iniqui-  
 ties, and by the one Oblation of himself  
 once offer'd on the Cross, hath made a full,  
 perfect, and sufficient Sacrifice, Oblation  
 and Satisfaction for the Sins of the whole  
 World.

Blessed, therefore, be the God and Fa-  
 ther of our Lord Jesus Christ, who hath  
 blessed us with all spiritual Blessings in  
 Christ: According as he hath chosen us in  
 him, and predestinated us to the Adoption  
 of Children by Jesus Christ to himself, ac-  
 cording to the good Pleasure of his Will, to  
 the Praise of the Glory of his Grace, where-  
 in he hath made us accepted in the Beloved:  
 In whom we have Redemption through his  
 Blood,

Eph. i. 3,  
 4, 5, 6, 7,  
 8, 9.

SERM. *Blood, the Forgiveness of Sins, according*  
 XV. *to the Riches of his Grace; wherein he hath*  
 abounded towards us in all Wisdom and  
 Prudence, having made known unto us the  
 Mystery of his Will, according to his good  
 Pleasure, which he hath purposed in him-  
 self.

FROM this Scene of the Father's Love,  
 and the endless Advantages of the Son's  
 Passion; from the Reflection upon our  
 own Unworthiness, and the bitter Agonies  
 of our crucified Redeemer, we must, in the

Vth and last place, BE led to a due and  
 Christian Observation of this Day, by a  
 Condolance and sympathizing Sorrow with  
 our Redeemer in his last Agonies: *They*  
*shall mourn for him, as one mourneth for*  
*his only Son; and shall be in Bitterness for*  
*him, as one that is in Bitterness for his*  
*First-born.*

SHOULD any Man be cold and relent-  
 less at this time, let him look to the Sun  
 as *hiding his Face* in Horror and Compas-  
 sion; let him hearken to the *Rocks*, as  
 bursting for Grief and Indignation. *The*  
*Veil of the Temple was rent in twain, the*  
*Earth*



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*Earth quaked, the Mountains were split, SERM.  
the Graves were opened, and many Bodies XV.  
of Saints which slept, arose.*

AND shall these startling and miraculous Events surround us; and shall we, that are the most concern'd in the Tragedy, be such thoughtless and unconcern'd Spectators of it? Shall the whole Course of lifeless Nature be under Horror and Consternation, and rational Creatures be the only Beings incapable of Impressions, and devoid of Resentments? Look, O Man, *to the Heavens*, and see them *clad in Mourning* at the Expiration of their Lord. Bend your *Eyes* to the *Earth*, and ask your obdurate Hearts, Whether they can be more senseless and supine, than dull and unthinking Matter? Is Man an Exception from the Creation; and can the only oblig'd Being remain unmov'd at the Obligation? Ask your harden'd Consciences, Whether they be more stupid than the *Earth*? more unmoveable than the *Mountains*? Let them learn Relentment from the *Grave*, and Compassion from the *Dead*. Let them be touch'd with the Grief which their Sins have produc'd, and

SERM. adore the Innocence which bleeds for our

XV. Shame!

Jer. ix. 1.

*Oh, that my Head were Waters, and mine Eyes a Fountain of Tears! The Death of my Saviour should have its penitential Commemoration, and a Sense of my Sins exhaust the Current!*

*Wo is me, that I should be accessary to this Murder! That I should crucify the Lord of Life and Glory afresh, and put him to open Shame! That I should wound him daily by my Sins, and bruise him openly by my Infidelity!*

*Wretched Man that I am, who shall free me from this Body of Sin! Who shall intercede for my Soul, when the Advocate of Sinners hath rejected me? Whilst my Sins were only against God, my Saviour, as a living Skreen, interpos'd between me and the devouring Flame! But when my very Protection is burnt up, what Method of Escape can be invented? What Possibility of avoiding eternal Damnation suggested?*

*ALAS! alas! after all our fruitless Trials! after all the boasted Assistances of Reason, and the highest Improvements of reform'd*

*The Passion of our Saviour.* 259

reform'd Nature, we must turn back to SERM.  
Revelation, and look upon him whom we XV.  
have pierced. Let the Infidel project, and  
the Blasphemer storm; let the Heathen  
furiously rage together, and the People ima-  
gine vain things; yet the Decrees of Hea-  
ven are unalterable, and the Word of E-  
ternal Truth standeth firm, having this  
Seal, That there is none other Name under Acts iv.  
Heaven, given unto Men, in whom and 12.  
through whom they can obtain Life and Sal-  
vation, but only the Name of our Lord Je-  
sus Christ.

Suffer, therefore, the Word of Exhor-  
tation freely, O my Brethren, and em-  
brace the Overtures for the Salvation of  
your Souls. Consider at least in this your  
Day, the things which belong to your Peace,  
before they are bidden from your Eyes:  
Lay hold of your Redemption by Faith,  
and qualify yourselves for Acceptance by  
Reformation and Newness of Life.

Is it nothing to you, all ye that pass by!  
Is it a time to be idle Spectators, or care-  
less Observers of this deplorable Tragedy!  
Is Salvation a Matter of Indifference, or  
the Blood of the Covenant an unholy Thing?



SERM. Why should ye court your Fate with Ju-  
 XV. das and Pilate? Why should you unite  
 ~~~~~ with the Sanhedrim, and blaspheme with  
 the Soldiers? Why should the Heathen so
 Psal. ii. furiously rage, and the People imagine a
 1, 2. vain thing? The Kings and Rulers of the
 Earth stand up, and the Jews and Infidels
 enter into fresh Confederacies?

ver. 4. *He that dwelleth in Heaven shall laugh
 them to scorn, and the Lord shall have them
 in Derision: The incens'd Monarch shall
 ver. 9. bruise them with a Rod of Iron, and break
 them in pieces like a Potter's Vessel.*

THEN lower your Sails, ye Infidels,
 and be horribly afraid, ye Traitors and A-
 postates. Seek the Lord whilst he may be
 found, and call upon him whilst he is near.
 How shall we escape, if we neglect so great
 Salvation? What further Sacrifice remain-
 eth for Sin, when the Blood of the Cove-
 nant is term'd an unholy Thing, and Despite
 is offer'd to the Spirit of Grace?

THE very Devils, we read, may be-
 lieve and tremble: The Powers of Dark-
 ness may be shaken, and Furies and A-
 postates view the Triumphs of their Re-
 deemer, and gnash and despair under the
 triumphant

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triumphant Prospect. But it is *You only*, SERM.
who sincerely profess the Name of Christ, XV.
and believe in a crucified Messiah; it is
You only, who have the Gift of a saving
Faith, and the Privileges of a Gospel-Co-
venant: *You only*, who are seal'd to Life,
who are ransom'd from Hell, and re-
deem'd into a glorious and endless Immor-
tality. *Amen.*

Now to him who *wash'd us and cleans'd*
us by his Blood, who *died for our Sins*, and
rose again for our Justification; to this Im-
maculate Lamb of God, who *taketh away*
the Sins of the World, and hath *nail'd*
them to his Cross; be render'd and ascrib'd
by all the Churches upon Earth, as well as
the general Assembly and First-born in Hea-
ven, all Halleluiahs and Adorations, all
Might, Majesty, Praise and Dominion,
both now and for evermore. *Amen.*

The Grace of our Lord Jesus Christ,
and the Love of God, and the Fellowship of
the Holy Ghost, be with us all evermore.
Amen.

The Puffin of our Devotion.

unimpaired Prosperity. But in the XV. who minister to the needs of Christ and believe in a crucified Messiah: it is for us, who have the Gift of a saving Faith, and the Privilege of a Gospel-Covenant: for us, who are led to Life, who are ransomed from Hell, and re-deemed into a glorious and endless immortality. Amen.

Now to him who would us and cleanse us by his Blood, who died for our sins, who rose again for our justification; to his immaculate Lamb of God, who takes away the sins of the World, and hath washed them in his Cross; be rendered and ascribed by all the Churches upon Earth, as well as the general Assembly and Synod in Heaven, all Hallelujahs and Adorations, all Might, Majesty, Praise and Dominion, both now and for evermore. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

At the close of the service, the choir sang a hymn.

At the Opening of *St. Michael's*
Church in *Bath*, after it was re-
built, *May 15, 1743.*

2 CHRON. VI. 19, 20, 21.

Have Respect therefore to the Prayer of thy
Servant, and to his Supplication, O
Lord my God :—

That thine Eyes may be open upon this House
Day and Night, upon the Place whereof thou
hast said, that thou wouldst put thy Name
there; to hearken unto the Prayer, which
thy Servant prayeth towards this Place.

Hearken therefore unto the Supplications of
thy Servant, and of thy People Israel,
which they shall make towards this Place :
Hear thou from thy Dwelling-place,
even from Heaven ; and when thou
hearest, forgive.

THESE Words are Part of King *SERM.*
Solomon's Prayer at the Opening of XVI.
the Jewish Temple, and the Dedication of

SERM. the Service and Sacrifice of the People to
XVI. the Honour and Glory of their God.

THE Building of this *Temple* was first projected by King *David*, but the Accomplishment of the Design reserv'd for his Son *Solomon*: For *David* was a Man of War, and had shed Blood, and therefore barr'd from that Privilege which his peaceful Successor was ordain'd to enjoy.

FROM this single Instance we may perceive, that the building of Churches was not thought a Burden, but an Honour to their Undertakers; inasmuch as it prov'd a Blessing to their Families, and an Augmentation of their Substance by lending to the Lord, and securing the eternal Happiness of our fellow Christians.

David thought it Arrogance to live in a ceil'd House, whilst the Ark remain'd under Curtains; as if Splendor and Magnificence became his Vicegerent, and Poverty and Nastiness were to be the Portion of the Great Lord and Proprietor of the Universe.

UPON the like Zeal with this pious Monarch, I now congratulate your Labour of Love and Devotion, the Honour you

you have shewn to your God, the Provi- SERM.
sion you have made for your own Happi- XVI.
ness, the Encouragement you have given
to Divine Worship, and the Treasure you
have laid up for your immortal Souls.

HERE *Dust and Ashes* are proper Sui-
tors to the Divine Majesty; *here* you are
rank'd in the due Order of penitential
Supplicants, and have God himself in the
midst of you: *God himself!* Presiding over
his own House, sanctifying your Persons,
blessing his Servants, and feeding his Cho-
sen with the Bread of eternal Life.

O! BLESSED are ye, who by this lau-
dable Work have provided for your Tem-
poral and Eternal Happiness! *Blessed are* 1 Sam. ii.
ye for the Loan you have lent to the Lord, 20.
and the Provision you have made for the
Honour of your God, and the perpetuat-
ing of his Service: *Blessed are ye* who
have ensur'd your own Houses by repair-
ing the Lord's, and perpetuated your E-
states by grafting a Proportion of them in-
to the Inheritance of Heaven. *The Gene-*
rations to come may call you blessed; and
the latest Posterity *serve God* in this Place
of your Beneficence and Piety. The
Kingdom

SERM. *Kingdom of Glory* may receive your Per-
 XVI. sons, whilst your *Light* so comfortably
 ~~~~~ shines here upon Earth, that those who see  
 and enjoy your good *Works*, may glorify  
 your *Father which is Heaven*. This *Glory*  
 of God (permit me to say it) will al-  
 ways shed its Rays upon your Heads,  
 brighten your Heavenly Crowns, and di-  
 stinguish your Persons in the midst of  
*Martyrs and Angels*.

*He loveth our Nation, and hath built us*  
*a Synagogue*, will be a greater Honour to  
 your prime Benefactor, than stalking over  
 the Heaps of Slain, and putting Chains on  
 the Necks of conquer'd Nations. When  
*Piety and Courage* meet in the same Per-  
 son, and the *Hero* and the *Saint* actuate  
 the *General*; this, this is conquering for  
 the *Lord of Hosts*, and dedicating the Tro-  
 phy to the *God of Victory*. —

ALL that we have to do, is to enjoy  
 the Bounty of our several Benefactors,  
 and to repay their Generosity in the Praises  
 and Adorations of our Maker; to be con-  
 stant Attendants upon the Sacred House of  
 our God, by walking worthy of our  
 Christian Vocation and Inheritance, and  
 rehearsing

*rehearsing the righteous Acts of the Lord, SERM.  
even the righteous Acts towards the Inhabi- XVI.  
tants of his Villages in Israel.*

Judges V.  
11.

How blessed are *the Feet* that are employ'd in *bringing good Tidings!* How goodly are the Arms that are lifted up in this Service of the God of Heaven! *Awake, awake, ye Righteous; awake, awake, and utter your Songs for the Return of the Ark into this Habitation of the God of Glory.* Be dutiful in your Lives, constant in your Prayers, ardent in your Praises, grateful to your Benefactors, regular in the Service of the Church; and prostrate to that God, who has strengthened your Hands in perfecting this Work to the Glory and Honour of his Holy Name.

THIS, this is *the House of the Living Lord! The Habitation of the God of Jacob!* Where Prayer shall be made ever unto him, and daily shall he be praised! Oh, let his Ears be open to the Request of your Lips, and his Blessings wait upon your Devotion. Let his Name be reverenc'd by your constant assembling together, and his Honour exalted by the Concord

SERM. cord and Unity of your Supplications and  
 XVI. Praises. Let your Hearts be enlightned  
 by the due Preaching and Enforcement of  
 his Word, and your Souls eternally sav'd  
 by the Administration and Efficacy of his  
 Sacraments.—

*Have respect to the Prayers of thy Ser-  
 vants, and to their Supplications, O Lord,  
 my God:—*

*That thine Eyes may be open upon this  
 House Day and Night, upon the Place  
 whereof thou hast said, that thou wouldst  
 put thy Name there; to hearken unto the  
 Prayer, which thy Servants pray towards  
 this Place.*

*Hearken therefore unto the Supplications  
 of thy Servants, and of thy People Israel,  
 which they shall make towards this Place:  
 Hear thou from thy Dwelling-place, even  
 from Heaven; and when thou hearest, for-  
 give.*

THESE Words consist of many mate-  
 rial and useful Branches concerning build-  
 ing of Churches to the Honour of God;  
 and the paying of Divine Homage and A-  
 doration in the same, for the Prosperity  
 of our Bodies, and the Salvation of our  
 Souls.

I HAVE



I HAVE designedly made Choice of SERM.  
them for the Promotion of these religious XVI.  
Ends ; and, in Conformity to our present  
Meeting, shall beg Leave to recommend  
them to your farther Consideration under  
these *Four* following Heads :

I. THE Duty of public Worship, as  
recommended to us in Places particu-  
larly dedicated to God's more imme-  
diate Service : *Have Respect to the  
Prayers of thy Servants, and to their  
Supplications which they shall make  
towards this Place.*

II. THE Advantages arising to consci-  
entious and sincere Worshippers from  
the Discharge of this Duty.

III. THE Continuance of this Blessing  
upon the lively Faith, regular Obe-  
dience, and constant Supplication of  
the Congregation : *That thine Eyes  
may be open upon this House Day and  
Night, upon the Place whereof thou  
hast said, that thou wouldst put thy  
Name there.*

IV. A particular Application to God,  
to be always present with us in the  
Attendance upon our Duty, and the  
Oblation



Oblation of our Prayers: *Hearken unto the Supplication of thy People Israel, which they shall make towards this Place: Hear thou from thy Dwelling-place, even from Heaven; and when thou hearest, forgive.*

IST, THE Duty of public Worship is here recommended to us, in Places particularly dedicated to God's more immediate Service: *Have respect to the Prayers of thy Servants, and to their Supplications which they shall make towards this Place.*

As the due Performance of Prayer and Thanksgiving is the great End of erecting Churches, and dividing the Worshippers into distinct Parishes; so the Order and Decency of holy Worship is preserv'd by such a Regulation, and all Idleness and Wandering are prevented, and a religious Harmony and Correspondence is kept up between the proper Pastor and his Flock. The itching Ears of the Schismatic, and the wandering Heart of the Novelist, are both of them confin'd and regulated; Schism and Division are redress'd and mortified, and the *Unity of the Spirit* strictly guarded and preserv'd in the *Bond of Peace.*

The

The People are instructed in their Duty, SERM.  
and the Pastor is admonish'd of his Care: XVI.

*Supplication, Intercession, Thanksgiving and Prayer*, are constantly offer'd up for all Persons, and under all Necessities; and the *Bread of Life* duly exhibited to such as *labour and are heavy laden*, and seek for the Ease and Refreshment of their *Souls*.

THESE are the great Christian Employments; the devout Exercises of this sacred Place; the Duties upon Earth, and the Qualifications for Heaven! These are what we are call'd upon to partake of in this Mansion-House of God, and what we have the Promises of our heavenly Father graciously to accept, and bountifully to reward. Here you will meet with your Fellow-labourers in the Works of Love and Devotion: Here you will join the Arms of Prayers and Praises to *take Heaven* by an *holy* and inoffensive *Violence*. The Ministers of God pathetically invite and wait to receive you into their Society, and the Voice of the Prophets (which are read in your Synagogues every Lord's Day) *cry aloud and spare not*, and the noble *Army of Martyrs* go before you in all the Acts of Worship and Communion.

THE



SERM. THE same prophetic Offices are here  
 XVI. strictly exercis'd by the Christian Priest-  
 hood, and the same Privileges which your  
 Fathers enjoy'd are now offer'd to your  
 Acceptance, whilst we call upon all that  
 wander to return into the Gates of Truth  
 and Peace, and to refresh themselves with  
 the Entertainment of this House of God.

Isa. lv. 1, *Ho, every one that hungreth and thirsteth  
 2, 3. for Righteousness sake, come here to the  
 Waters of Life; Come, satiate your Souls,  
 and unburthen your Consciences. Where-  
 fore do ye spend Money for that which is not  
 Bread? And your Labour for that which  
 satisfieth not? Hearken diligently unto me,  
 and eat ye that which is good, and let your  
 Soul delight itself in Fatness. Incline your  
 Ear, and come unto me: Hear, and your  
 Soul shall live. This, this is the Place of  
 spiritual Consolation and Refreshment; of  
 Union and Communion with God and our  
 Saviour: Come here, ye Hungry, and ye  
 shall be filled; Come here, all ye that la-  
 bour, and are heavy laden; take the Chri-  
 stian Yoke upon your Necks, the Yoke that  
 is easy, and the Burden that is light: Here  
 forget not the assembling of yourselves toge-  
 ther, as the manner of some is; but learn  
 and*

and practise according to the Example of SERM.  
your meek and passive Redeemer, and ye XVI.  
*shall find Rest unto your Souls, and Tri-*  
umphs in your Afflictions.—

THE Duty and Obligation of public  
Worship being thus recommended; and  
the proper Place assign'd and specified for  
its Performance; I shall now proceed, under the

II<sup>d</sup> Division of my Text, a little  
more distinctly to lay before you, some of  
the Advantages arising to conscientious and  
sincere Worshippers, from a faithful Dis-  
charge of their Duty in a Place now pre-  
par'd for the Service of our God.

PRAYER is the standing Means by  
which God keeps up an Intercourse with  
his Church, and has promis'd to convey a  
Blessing to his Servants: But public Prayer  
is more earnestly press'd, and has far the  
Advantage of private, should they come  
into Competition one with another. *God*  
*is greatly to be feared in the Assembly of the* Psalms lxxxix. 7.  
*Saints, and to be had in Reverence of all*  
*them that are round about him. A Day in*  
*God's Courts is better than a thousand: The*  
*Beauty of Holiness is the Joy of Heaven*

SERM. and Earth; and in his Temple doth every  
XVI. one speak of his Master's Honour. — Who-

 soever shall neglect the Church, or not frequent her Service, let him be unto thee as  
Mat. xviii. 17. an beaten Man, and a Publican: Such

a Person excommunicates himself, and throws his Christian Privileges upon a Level with Paganism and Infidelity; and can expect no better Fate than the Ignorant and Profane at the Day of Retribution. — But where the smallest Number of you, conscientiously conforming and devoutly petitioning, shall agree on Earth as touching any thing that ye shall ask, it shall be done for you of my Father which is in Heaven.

ver. 19.

ver. 20.

The Agreement shall be ratified in the Court above, and Possession deliver'd to the devout and faithful Suitors here upon Earth. Where Two or Three (says our merciful Lord) are gathered together in my Name, there am I in the midst of them. There am I! presiding over their Assemblies, enlivening their Affections, actuating their Tongues, receiving their Homage, guarding the Petitioners, and crowning their Requests.

O then, pay due Attendance upon your Almighty Sovereign, and continue  
with



*with one Accord in Prayer and Supplication* SERM.  
 in this Place where his Honour dwelleth, XVI.  
 and his Ears are open to his devout Petitioners! Acts i. 14.

O then, be ye constant and regular in your Devotions: Be ye zealous to enter these his divine Courts with Hearts duly qualified, with Minds devoutly humble, with awful Reverence to the Object of your Worship, and a lively Faith and Affiance in the Merits of your Redeemer.

A SOUL thus qualified may *boldly ask*, and it shall surely *be given him*; may *seek*, and he shall *find*; may *knock*, and it shall be readily *opened unto him*. No Difficulties shall obstruct his Entrance, nor any Formalities retard his Petitions: The Throne of Grace is ready for his Addressee; and the Father himself *seeketh such to worship him in Spirit and in Truth*. John iv. 23.

GOD is represented by inspir'd Writers, as anxious and sollicitous for the Salvation of his Creatures; and with all the Affection and Tenderness of a Father invites you into his House, and distinguishes you by the Courteousness of a Reception, and the Grandeur of your Entertainment. All

SERM. Distinction of Persons is laid aside; and  
 XVI. not so much the Antiquity of your De-  
 scent, and the Gaudiness of your Dress, as  
 the Sincerity of the Heart, and the Purity  
 of the Affections, are acceptable to him  
*that trieth the Reins, and pierceth even to  
 the dividing asunder of Soul and Spirit, and  
 of the Joints and Marrow.*

Heb. iv.  
 12.

*All things are open to the Eyes of him  
 with whom we have to do: And therefore  
 let his Omniscience awe in this House of  
 his Divine Presence; let his Worship be  
 regulated by his own Divine Inspection,  
 and the Hearts and Souls of the Worship-  
 pers temper'd and modell'd by the Infusi-  
 on of Grace.*

CONSIDER once more, my beloved  
 Brethren, the Privileges which ye now  
 enjoy, and the Honour and Dignity ye  
 are admitted to, of meeting and conver-  
 sing with God in his own House; and in  
 Consequence of this, let your Deportment  
 be answerable to the Sacredness of the  
 Place, and let Solomon's Advice influence  
 your Actions, and regulate your Approaches  
 to the Throne of Grace. *Keep thy Foot  
 with all Diligence, when thou goest to the  
 House*

Ecclef. v.  
 1, 2.

*House of God: Be sober, be circumspect; more ready to hear than to give the Sacri-* SERM. XVI.  
*fice of Fools. Be not rash with thy Mouth,*

*nor babbling with thy Tongue; and let not thine Heart be hasty to utter any thing before God.* Consider the Distance between Heaven and Earth, between Purity and Sin, between Majesty and Corruption: Therefore *let thy Words* be modest and few, thy Thoughts duly compos'd, thy Carriage regular, thy Heart inflam'd, and thy Desires submitted to the Wisdom and Goodness of thy heavenly Father. —

Now from this Deportment in the *House of God*; from this Decency both of Body and Soul in the Performance of Divine Worship, let us be led by *King Solomon* in the

III<sup>d</sup> place, To consider the Continuance of the Divine Blessings in this sacred Place upon the lively Faith, the regular Obedience, and constant Supplication of the Congregation: *Have Respect unto the Prayer of thy Servant, that thine Eyes may be open upon this House Day and Night, upon the Place whereof thou hast said, that thou wouldst put thy Name there.*



SERM. UPON this Head, my Brethren, I am  
 XVI. more particularly to address myself to you,  
 that ye would not be wanting in any of  
 those Qualifications which are requisite to  
 your own Happiness, nor defective in any  
 of those Conditions which God has enjoin'd  
 his Servants in his *Church Militant* here  
 upon Earth.

1<sup>st</sup>, BE *constant* in your Attendance upon  
 Divine Worship, not suffering your  
 Prayers to be only a more solemn Piece of  
 Idleness, nor the Service of your God to  
 be only then your Employment, when  
 Business and Pleasure don't call you to  
 other Places, nor amuse you with other  
 trifling Diversions.

2<sup>dly</sup>, LOOK upon *Prayer* as the main  
 Business of your Life, and the due Per-  
 formance of it the Security of all temporal  
 Blessings, and the only Provision for eter-  
 nal Happiness: It is the Enjoyment of  
 God upon Earth, and the Employment of  
 Saints in Heaven: It is the Exercise and  
 Refreshment of a *Militant* State, and shall  
 be the Glory and Perfection of a *Trium-*  
*phant* one.

3<sup>dly</sup>,

3dly, PERSEVERE and glory in the solemn Performance of your national and truly primitive Religion: A Religion not glaring with Affectation, nor clouded with Moroseness; not disgusting the Weak with the Pomp and Theatricalness of *Rome*, nor offending the Pure with the Negligence and Slovenliness of *Geneva*. But here all things are done decently and in Order; all things for the Edification of the Flock, and the Glory and Praise of our God and Saviour. The Divine Word is duly preach'd, the Sacraments rightly administer'd, and the Laity debarr'd from no Part or Portion of the Christian Ordinances.

4thly, BE cautious not to be cut off, or debarr'd from the Communion of the Church, in whose Society you live, and in whose Bosom you expect to be saved. Remember still that the *Power of the Keys* is left with the Church, and whatsoever is bound on Earth shall be bound in Heaven, and whatsoever is loosed on Earth shall be loosed in Heaven.

5thly, TAKE the Doctrine of the Church, as built upon the Scriptures, for the Rule

SERM. of your Life, the Standard of your Actions,  
 XVI. ons, your Charter for Heaven, and your  
 Assurance of immortal Glory.—

FROM these short Directions sincerely given, and I hope as regularly to be practis'd, I shall hasten to the Conclusion of this Discourse, by advising you in the

IVth and last place, To a particular Application to God to be always present with us in the Attendance upon our Duty, and the Oblation of our Prayers: *Hearken unto the Supplication of thy People Israel, which they shall make towards this Place: Hear thou from thy Dwelling-place, even from Heaven; and when thou bearest, forgive.*

THE Advantages of *Public Worship* you have already been acquainted with, and the Assurance of God's Presence in his own House is what I have endeavour'd to set before you: And now it only remains to excite and encourage you to lose none of those Opportunities of attending upon the Service of God, and the Salvation of your Souls, which are at present offer'd to you, and shall by the Blessing of God be always regularly continued. O! then consider  
 the



the End of your Creation, the Obligations SERM.  
of Christianity, the Dignity of your own XVI.  
Souls, and the Methods instituted by God  
for the Conveyance of Grace, and the Enjoyment of Happiness. Look up to your Ancestors in Christ, and let all those that have gone before you in the Ways of Truth and Righteousness, be Examples of your Faith, and Motives to your Obedience. Put the *Man after God's own Heart* in the Front of your Devotion; and let the Declaration of his Lips, and the Sincerity of his Heart, be the Rule of your Life, and the Standard of your Approaches to the Throne of Grace. *A Day spent* (says he) *in thy Courts is better than a thousand*; and *I had rather be a Door-keeper in the House of my God*, than harangued with all the popular Acclamations of, *Saul has killed his Thousands, and David his Ten thousands.*

THIS Happiness which King *David* so ardently wish'd for, is now in your Power to enjoy, and can never be forfeited but by your own Negligence and Profaneness! Oh, don't think Religion a Matter of Form and Indifference, and this *House of God*

SERM. *God to be a Structure of Vanity and Ostentation.*  
 XVI. Respect the Place itself as the Residence and Habitation of the great God of Heaven and Earth, your devout Meeting together to be a Conversation with your Saviour, and your Prayers and Alms the Channel and Conveyance of divine Blessings.

Dan. vi.  
10.

DANIEL, in the Captivity, *open'd his Window three times a day in Prayer towards the Temple in Jerusalem*, directing his Eye to the sacred Place where his Body could not enter, nor his Devotion in due Form be presented. But it is *your* Happiness to enjoy, what *his* Piety could only wish, and eagerly pant after: And it is my repeated Request to you, my Brethren, that you would frequent this Place which you have at such Expence erected; that you would serve your God regularly, devoutly, and humbly; and continue in Love and Charity, in Prayer and Communion here upon Earth, till ye shall be transplanted to the *Spirits of just Men made perfect*, in the *Presence of God*, and the *general Assembly of the First-born which are written in Heaven*. Amen, Amen.

Heb. xii.  
23.

Flattery

## Flattery censur'd and condemn'd.

PSAL. XII. 3, 4.

*The Lord shall cut off all flattering  
Lips, and the Tongue that speak-  
eth proud Things.*

*Who have said, with our Tongues  
will we prevail, our Lips are our  
own: Who is Lord over us?*

**I**T is an Observation of a polite and ju- SERM.  
dicious Prelate of our Church, that XVII.  
*Men are such Lovers of Praise, that they* Tillotson.  
*are even patient of Flattery: And this Ob-*  
*servation is so universally true, that if the*  
*Son of Man were to appear again upon*  
*Earth, he would find Truth and Ho-*  
*nesty banish'd from the Christian World,*  
*and Deceit and Flattery usurping the*  
*Place*



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SERM. Place of them. The Sincerity of true

XVII. Religion is almost quite abolish'd and ex-

~  
tirpated, and the very Principles of sober  
*Paganism* banish'd, and secluded from a  
fallacious and intriguing World. This  
Practice is universal, and the Contagion so  
destructive, that the Prophet *Jeremy's*  
Caution is strictly to be observ'd, and Pru-  
dence and Circumspection to guard the

Jer. ix. 4.  
5. 6.

4. Property of every honest Man. Take  
ye heed every one of his Neighbour, and  
trust ye not in any Brother: For every  
Brother will utterly supplant, and every  
Neighbour will walk with Slanders. And  
they will deceive every one his Neighbour,  
and will not speak the Truth: They have  
taught their Tongue to speak Lies, and wea-

Ver. 7, 3. ry themselves to commit Iniquity. Thine  
Habitation is in the midst of Deceit,  
through Deceit they refuse to know me, and  
proceed from Evil to Evil, and know not  
me, saith the Lord.

THE same deceitful Practices are as  
common in our Time, as they were in the  
Age of the Prophets, and the same Prin-  
ciples of Dishonesty and Villany now di-  
stract *Christendom* as much as they for-  
merly

merly did *Judea*. Our Case indeed is SERM.  
more deplorable than that of the *Jews*, XVII.  
because our Religion is more strictly obli-  
gatory, and lays a Restraint upon the  
*Thoughts* and *Affections* of the inward  
Man, without any manner of Deviation  
from the Laws of Truth and Justice. *It* Matt. v.  
*may be said by them of old, an Eye for an* 38, 44.  
*Eye, and a Tooth for a Tooth; but I say*  
*unto you, resist not Evil, nor model your*  
*Actions by the sanguinary Laws of Reta-*  
*liation and Revenge; but love your Ene-*  
*mies, bless them that curse you, do good to*  
*them that hate you, and pray for them that*  
*despitefully use you, and persecute you.*

BUT notwithstanding these peaceable  
Instructions of the Gospel of Love and  
Forgiveness; Malice and Revenge, Ha-  
tred and Persecution, infernal Falshood  
and open Violence are as rife and predom-  
inant in the Christian *Synagogue*, as ever  
they were in the *Jewish Sanhedrim*, or the  
polluted Temple of the *Pagan Idolaters*.  
Religion is but a Mask for Villany, fair  
Speeches the Varnish of a rotten Heart,  
and long *Prayers* a more specious Pretence  
for the Pillage and Destruction of *Widows*  
and *Orphans*.—

NOTHING

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SER. M. NOTHING can put a Stop to these Overflowings of Wickedness, but the Interposition of Providence, and the Confusion of this formidable Army of Blasphemers, by the right Hand of Omnipotence.

BUT let not the wise Man glory in his Wisdom, the Knave in his Craft, the Politician in his Subtlety, the Blasphemer in his Pride, nor the mighty Man in his Vassals and Attendants. *For the Lord shall cut off all flattering Lips, and the Tongue that speaketh proud things. Who have said with our Tongues will we prevail, our Lips are our own: Who is Lord over us?*

As these Words are utter'd by King David in his Distress, against the reigning and malicious Parasites of Saul's Court, who flatter'd their Master in his envious and inhuman Prosecution of his Son David; so they will give us occasion to discourse of the following Vices, as incident to high Stations, pernicious to Society, and hateful to God and good Men.

I. THE Sin of Flattery, which persecuted David, lamented as reigning in the Court, and exercis'd by the Courtiers of King Saul.

II. THE



II. THE Defeats and Judgments which SERM.  
in the Course of Providence generally XVII.  
lighted upon Sycophants and Flat-  
terers: *God shall cut off the Lips and  
Tongue of them that speak proud  
Things.*

III. A SPECIFICATION of several  
Vices, which these Sycophants and  
Flatterers, in the Course of their act-  
ing, employ against the Innocent:  
*They have said, with our Tongues will  
we prevail, our Lips are our own;  
who is Lord over us?*

I. WE are presented with the Sin of  
Flattery, which persecuted David, la-  
mented as reigning in the Court, and ex-  
ercis'd by the Courtiers of King Saul.

THIS Vice, proposing either Gain or  
Honour by its Artifices, generally flies to  
the Great and Noble for the Scene of its  
Action, and the Prosecution of its De-  
signs. It never stoops to an Inferior, but  
as an Engine of its Pride, a Step to its  
Rise, and an Applauder of its Proceed-  
ings. But the Great and Noble are its de-  
lightful Prey, and their Fortunes and Sta-  
tions have proved a Sacrifice to their Am-  
bition

SERM. bition and Credulity. When once Men  
 XVII. indulge their ambitious Fancies, turn Schematists and Projectors for some new Inventions, and give into airy Notions and Proposals for fresh Discoveries, they will find somebody to carefs with their Novelty, and to ensnare with their fulsome Insinuations and deceitful Proposals.

THUS does Flattery infest the World, and upon the Ruins of Truth, and the Sacrifice of Honour and Conscience, makes a Prey both of the innocent and ambitious Part of Mankind, and builds its Conquest upon the heedless Heirs and proud Possessors both of Honour and Fortune.

THE Consequences of this fawning and insinuating Vice are very odious and destructive in our temporal Concerns, but much more so in the Progress of our religious and spiritual Management. The Corruption of Nature is so great, and the Persuasions of Vice so prevalent; that it requires more than common Resolution to fence against the Temptation, and bear off Innocence triumphant and untainted. Not only the Murder of Kings, and the Devastation

vastation of our native Country, have been SERM.  
 the Effects of this insinuating Vice; but XVII.  
 all Inroads upon our private Property, all  
 Tricks and Circumventions of Knaves and  
 Impostors are resolvable into this detesta-  
 ble Cause. 'Tis this which breaks the Ties  
 of Nature, which dissolves the Bonds of  
 Amity and Friendship, *setting the Daugh-*  
*ter-in-law against the Mother-in-law, and*  
*the Mother against the Daughter, and mak-*  
*ing a Man's Enemies those of his own*  
*Houſhold.* See an Instance of this in re-  
 bellious *Abſalom*, who by the Flattery of  
*Achitophel* went in to his Father's Concu-  
 bines, and deflower'd his Bed as well as  
 invaded his Kingdom.

*Joſeph's Miſtreſs* was another Instance Gen.  
 of this detestable Crime, and nothing but xxxix. 7.  
 the immaculate Chastity of that virtuous &c.  
 Youth could have secur'd the Honour of  
 his Master's Bed, and prevented the Per-  
 petration of the most heinous and wanton  
 Villany.

*Abab* was so ungrateful as to declare 1 Kings  
 publicly that he hated *Micajah*, because xxii. 8.  
*he did not prophesy Good concerning him, but*  
*Evil*; and therefore was unwilling to con-



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SERM. sult him in the Expedition against *Ramoth-XVII. Gilead.* Had the Prophet flatter'd the Prince, he had always stood fair in his Ver. 17. royal Graces; *but to proclaim all Israel scattered as Sheep straying upon the Mountains, and wanting a Shepherd,* was too coarse a Compliment for an ambitious King, and confin'd the Prophet to Fetters and Imprisonment, till the boasted Return of his Monarch in Peace.

ST. *John* the *Baptist* lost both his Liberty and Life for reprovng the wanton Embraces of *Herod* with his *Brother Philip's Wife*: And our own Age will produce Instances enough of the Arraignment and Prosecution of free Speakers, when flattering Lips are dignified and caress'd by a vicious and vain-glorious World. But Truth, my beloved Brethren, is still delightful to a God of Justice and Uprightness, and will not fail of its just Reward in a due Place, and a proper Season. And this brings me to the next Thing propos'd to be treated of from the Text, *viz.*

II. THE Defeats and Judgments which in the Course of Providence generally light upon Sycophants and Flatterers: *God shall cut*

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*cut off the Lips and Tongue of them that* SERM.  
*speak proud Things.* XVII.

As *Flattery* is a Breach of Truth, a Violation of Speech, and an Imposition on our Neighbour, so it is the Bane and Destruction of human Society, and a Forfeiture of that Trust and Confidence which should cement and dignify this lower World in Friendship and Interest.

THIS Vice is not only injurious to Men, and destructive to Society, but must be highly odious to that Being, who measures our Actions by the Sanctity of his own Nature; who has laid the strictest Prohibitions upon Falsity and Deceit, and denounc'd the severest Curses upon *Lying* and *Perfidiousness*. The Lord is abundant in Truth and Goodness, and all the Works of his Hands are Verity as well as Judgment. Heaven and Earth are fill'd with his Truth as well as Majesty; and the Congregation of his Saints are the delightful Practitioners of this heavenly Virtue. *Lying Lips* (says Solomon) Prov. xii. 22. are an Abomination to the Lord, but they that deal truly are his Delight; and again, they that are of a froward Heart are an C. xi. 20.

SERM. *Abomination to the Lord, but such as are*  
 XVII. *upright in the Way, are his Delight.*

~~~~~  
 Truth is essential to the Deity, and all sinister and false Actions are odious to a God

1 Sam. ii. of strict Justice and Purity. *The Lord is*
 3. *a God of Knowledge, and by him Actions*

C. xvi. 7. *are weighed. The Lord seeth not as Man*
seeth; for Man looketh on the outward Ap-
pearance, but the Lord looketh on the Heart.

Man is more subject to Fallacy by reason of the Narrowness of his Faculties, and his Inability to judge but by the *outward Show and Appearance* of Things: But God seeing into the first Conceptions and original Tendencies of the Heart, can never himself be deceived, nor by the absolute Rectitude of his Nature, and the immutable Love of Truth, submit to the Deception of any of his Creatures, or the vacating the eternal Obligations of moral Honesty. The Creature is to be modell'd and govern'd by the Principles of the Creator, and all his Actions regulated and directed by the unerring Principles of divine

Mic. vi. 8. Rectitude. *He hath shewed thee, O Man,*
what is good, and what doth the Lord thy
God require of thee, but to do Justice, to

love

love Mercy, and to walk humbly with thy SERM.
God. In this Justice, Mercy, and Hu- XVII.
mility, thy Conduct to thy Creator is vi-
sibly display'd, and thy Usefulness to thy
Fellow-Creatures in all the Occurrences
and Transactions of human Life, most
usefully and beneficially demonstrated.
Take Care, O Man, to manage thy Body
with Chastity and Discretion, and to re-
gulate every Part and Member of it by
the Direction and Governance of thy Al-
mighty Judge. The Lips, in this Case,
are to be modell'd as well as the Heart;
Words are oftentimes as criminal as Ac-
tions, and the malicious Speaker as profligate
a Nuisance as the prophane Actor.
The Tongue is under legal Restraints as
well as the Hands, and the same Law
which keeps the one from *Picking and*
Stealing, confines the other from *Lying*
and *Slander*. There is as much Venom in
this *little Member* as in the most poisonous
Beasts; and all her Motions are as destruc-
tive to Society, as Mutiny and Rebellion
to the Welfare and Happiness of the State.

WHOEVER would yet see a farther Ca-
talogue of the destructive Vices of this
poisonous

SERMON. poisonous Member, let him cast an Eye
XVII. into the *third Chapter* of *St. James's Epistle*, and the *third* and following *Verses*.

Jam. iii. 3. Behold, (says the *Apostle*) we put Bits in
4. the *Horses Mouths*, that they may obey us, and we turn about their whole *Body*. Behold also the *Ships*, which though they be so great, and are driven of *fierce Winds*, yet are they turned about with a very small *Helm*, whithersoever the *Governor* listeth.

Ver. 5. Even so the *Tongue* is a little Member, but boasteth great Things. The *Tongue* is a

Ver. 6. Fire, a *World* of *Iniquity*, it defileth the whole *Body*, and setteth on Fire the *Course* of *Nature*, and itself is set on Fire of
Ver. 7. Hell. For every kind of *Beasts*, and of *Birds*, and of *Serpents*, and Things in the *Sea*, is tamed, and hath been tamed of

Ver. 8. Mankind. But the *Tongue* can no Man tame; it is an unruly evil, full of deadly
Ver. 9. Poison. Therewith blest we God, even the *Father*; and therewith curse we Men, which are made after the *Similitude* of *God*. Out of the same *Mouth* proceed
Ver. 10. blessing and cursing. My Brethren, these Things ought not so to be.

SUCH a Perversion of this Instrument
of

of Praise is an Affront to God the Giver SERM.
of so excellent and useful a Gift, a scan- XVII.
dalous Disgrace to the Excellency and
Dignity of Creation, a Fallacy upon the
Credit of our fellow Creatures, a De-
struction of the regular Course of Na-
ture, a Banishment of Truth and Fidelity
from the World, an Introduction of Hell
upon Earth, and a metamorphosing the
gentle Race of Mankind into Apostates
and Furies.

ALL these are the natural Consequences
of a vicious Tongue, and are too fre-
quently display'd in the Intercourse and
Transactions of this lower World. *Our* Jer. ix. 6.
Habitation is in the midst of Deceit;
through Deceit they refuse to know me,
saieth the Lord. So universally true is the
Complaint of the *Psalmist* upon this Sub-
ject, and so well grounded his Petitions a-
gainst Contempt, Reproach, and Obloquy.
Hide me, O God, from the gathering to- Pf. lxiv.
gether of the Froward, and from the Insur- 2, 3, 4, 5,
rection of wicked Doers: Who have whet 6.
their Tongue like a Sword, and shoot out
their Arrows, even bitter Words. That
they may privily shoot at him that is perfect,
suddenly

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SERM. suddenly do they hit him, and fear not.

XVII. *They encourage themselves in Mischief, and commune among themselves how they may lay Snares, and say, that no Man shall see them.*

BUT notwithstanding these secret Contrivances and hellish Enterprizes, a God of Truth will blast and dissipate all the Undertakings of Infidels and Apostates, and cross their deepest Schemes with Vexation
Ver. 7, 8, and Disappointment. God shall suddenly
9, 10. shoot at them with a swift Arrow, that they may be wounded. Yea, their own Tongues shall make them to fall, insomuch that whoso seeth them shall laugh them to scorn. And all Men that see it shall say, This hath God done, for they shall perceive that it is his Work. The Righteous shall rejoice in the Lord, and put their Trust in him; and all they that are true of Heart shall rejoice. The Catastrophe of the Wicked shall be a Triumph to the Righteous, and the Defeat of his Schemes the Stability and Honour of the Church. Then
Pf. xxxvii. be not thou disquieted, O my Saul, nor fret thyself because of the Ungodly, neither be thou envious against the evil Doers. For
wicked

wicked Doers shall be rooted out ; and they SERM.
 that patiently abide the Lord, those shall XVII.
 inherit the Land. Hope thou in the Lord, Ver. 9, 10.
 and keep his Way, and he shall promote
 thee, that thou shalt possess the Land.
 When the Ungodly shall perish, thou shalt Ver. 35.
 see it. I myself have seen the Ungodly in
 great Prosperity, and flourishing like a
 green Bay-tree. I went by, and lo he was
 gone ; I sought him, but his Place could
 no where be found.

FOR the Prosperity therefore of our
 own Lives, Fortunes and Interests ; for
 our Security in this present World, and
 our Happiness in the next ; for the Obli-
 gations we owe to Civil Society, and the
 religious Ties of our Christian Faith ;
 let us love as Brethren, and act as Disci-
 ples of the holy Jesus ; let us be pitiful,
 be courteous, governing our Lips as well
 as our Actions ; not rendring Evil for
 Evil, or Railing for Railing, but contrari-
 wise Blessing ; knowing that ye are there- 1 Pet. iii.
 unto called, that you should inherit a Bless- 9.
 sing. Amen.

Now to God the Father, &c.

Flattery

...shall be rooted out; and they shall
 that shall abide the Lord, shall abide
 the Lord. Hope thou in the Lord,
 and keep his Way, and he shall preserve
 thee, that thou shalt possess the Land.
 When the Ungodly shall perish, thou shalt
 be blessed. I will have from the Ungodly
 great Prosperity, and flourishing like a
 green Olive-tree. I am for, and to be for
 thee, I fought him, but his Place could
 no where be found.

For the Prosperity therefore of our
 own lives, Fortunes and Interests; for
 our Security in this present World, and
 our Happiness in the next; for the Obli-
 gations we owe to Civil Society, and the
 religious Ties of our Christian Faith;
 let us love as Brethren, and act as Dis-
 ciples of the holy Jesus; let us be painful
 in conscience, governing our Lips as well
 as our Actions; not rendering Evil for
 Evil, or railing for railing, but contrari-
 wise blessing; knowing that ye are there-
 fore called, that ye should inherit a Bless-
 ing. Amen.

Now to God the Father, &c.

Plattery

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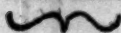
PSAL. XII. 3, 4.

*The Lord shall cut off all flattering
Lips, and the Tongue that speak-
eth proud Things.*

*Who have said, with our Tongues
will we prevail, our Lips are our
own: Who is Lord over us?*

THE *two former* of these Particulars SERM.
having been already insisted upon XVIII.
in a former Discourse before this *Au-*
dience, I shall, this Morning, betake my-
self to the *latter*, and so finish my Thoughts
upon this Subject.

III. THEN, here is a Specification of se-
veral Vices which Sycophants and
Flatterers in the Course of their act-
ing,

SERM.
XVIII.

ing, employ against the Righteous:
*They have said, With our Tongues will
 we prevail, our Lips are our own;
 who is Lord over us?*

IN which Words there are *Four* things
 observable, and proper at this time to be
 insisted upon:

1st, THE Persons commonly attack'd by
Flatterers, such as the innocent, cre-
 dulous, and unguarded Part of Man-
 kind.

2^{dly}, THE Abuse which *Flatterers* and
Sycophants make of the Gifts and
 Endowments of Speech: *They have
 said, With our Tongues will we pre-
 vail.*

3^{dly}, THE vain Confidence in their
 own flattering Abilities for the ef-
 fecting of their malicious Designs:
Our Lips are our own.

4^{thly}, THEIR arrogant Boasts of Inde-
 pendency upon God or Man, in the
 Perpetration of their several Acts of
 Villany and Perfidiousness: *Who is
 Lord over us?*

1st, THE first thing observable from the
Text, is the Persons attack'd by Flatterers,
 such

such as the innocent, the credulous, and SERM.
unguarded Part of Mankind. For these XVIII.
Persons lie more open and expos'd to the
Attacks and Artifices of crafty and design-
ing Men; and by their Frankness and Cre-
dulity are a more easy Prey to Knaves and
Sycophants than the refractory and cauti-
ous Part of our Species.

As every Brother will utterly supplant, Jer. ix. 4.
and every Neighbour deal with Slanders;
so our Eyes should be turned inward, as
well as wander abroad; and Caution se-
cure our own Household, as well as guard
against a more open and powerful Enemy.

THE Prophet *Jeremy* is very express
and importunate upon this Topic of *Slan-*
der, and advises us to Wariness and Cir-
cumpection from the general Corruption
of Manners, and powerful Inundation of
Vice upon the habitable World. *They bend* ver. 3, 4,
their Tongues (says he) *like their Bow for* 5.

Lies: but they are not valiant for the Truth
upon the Earth. Therefore take ye heed
every one of his Neighbour, and trust ye not
in any Brother. For they will deceive eve-
ry one his Neighbour, and will not speak
the Truth: They have taught their Tongue
to

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SERM. to speak Lies, and weary themselves to com-
 XVIII. mit Iniquity. Thine Habitation is in the
 ~~~~~ midst of Deceit; through Deceit they refuse  
 to know me, saith the Lord.

IT was the Psalmist's Complaint, That  
 his Enemies spake against him; and all their  
 Psal. xli. Wishes were, When shall he die, and his  
 5, 6. Name perish? And if he cometh to see me,  
 (says he) he speaketh Vanity, and his Heart  
 conceiveth Falshood within him; and when  
 he cometh forth, he telleth it. All that  
 ver. 7. hate me, whisper together against me: A-  
 gainst me do they devise my Hurt. Yea,  
 ver. 9. mine own familiar Friend in whom I trust-  
 ed, which did eat of my Bread, hath lift  
 up his Heel against me. The Nearness of  
 the Relation, and the Greatness of the  
 Obligation, makes this Vice more odious  
 and destructive, and the Covert of Friend-  
 ship gives the pestilent Flatterer a more fa-  
 tal Passage to the Heart of the Innocent.  
 It is not an open Enemy that hath done me  
 Psal. lv. this Dishonour; for then I could have born  
 12. it. Neither was it mine Adversary that  
 ver. 13. did magnify himself against me; for then  
 peradventure I should have hid myself from  
 ver. 14, him. But it was even thou, my Guide,  
 15. and

and mine own familiar Friend. We took SERM.  
*sweet Counsel together, and walked in the* XVIII.  
*House of God as Friends.* Religion was a  
 Cloak for Villany, long Prayers devour'd  
 Widows Houses, and the Temple of God  
 paved the Way to the Chambers of Death  
 and Destruction. Well therefore might  
 our Saviour advise us to be *wise as Ser-*  
*pents, as well as innocent as Doves:* To  
 beware of *Wolves in Sheep's Cloathing,* and  
 to guard our *Virtue,* as well as defend our  
*Lives,* by Circumspection and Courage.  
 It is Solomon's Observation, *That in vain is*  
*the Net spread in the Sight of any Bird,* or  
 the *Fowler's Hope* accomplish'd by an  
 open Display of his Stratagems. For  
 there must be Artifice and Concealment  
 for catching the Prey; and smooth Words  
 and plausible Pretences must ensnare the  
 Innocent, and sacrifice the Credulous and  
 Unguarded. *It is Discretion must pre-* Prov. ii.  
*serve thee, and Understanding that shall* 11, 12, 13.  
*keep thee: To deliver thee from the Way of*  
*the evil Man, from the Man that speaketh*  
*froward things: Who leave the Paths of*  
*Uprightness, to walk in the Ways of Dark-*  
*ness.* —

FROM

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SERM. XVIII. FROM this Representation, my Brethren, of human Actions, and the Complaints of the *Prophets* against the deceitful Inhabitants of their Times; from the fraudulent Dealing of a vicious World, and the Decay of Honesty and plain Dealing from an intriguing and avaritious Generation; we too fatally experience the Truth of the Doctrine in the Text, and the Expediency of inculcating the Precepts of the *Old Testament*, for the greater strengthening and illustrating the Doctrine of the *New*.

Now both the *Law* and the *Gospel* unite together in the Condemnation of *Flattery*, and press the Doctrine of Truth under the strictest Penalties, and severest Anathemas. *Let me not give flattering Titles to the Mighty*, says *Solomon*; and though the greatest Monarch upon Earth, yet the most exact Preacher of Humility and Condescension. *St. Paul* and *St. Peter* press this Evangelical Doctrine in their several Writings and *Epistles* to the Churches, and condemn all *Falsity* and *Lying*, as opposite to the Gospel and living Doctrines of Eternal Truth. Put them



them in mind (says St. Paul) to speak evil SERM.  
of no Man. Speak not evil one of another, XVIII.  
says St. James. Wherefore, laying aside Tit. iii. 1.  
(says St. Peter) all Malice, and all Guile, James iv.  
and Hypocrisies, and Envyings, and evil 11.  
Speakings, as new-born Babes desire the 1. Pet. ii.  
sincere Milk of the Word, that ye may grow 1, 2.  
thereby.

2dly, I am to consider the Abuse which  
Flatterers and Sycophants make of the  
Gifts and Endowments of Speech: They have  
said, *With our Tongues will we prevail.*

As Speech distinguishes Mankind from  
the several Parts of the Creation, and was  
given by the Author of our Being for a  
Mark of Dignity and Pre-eminence, and  
to make the Occupiers of it serviceable in  
all the Affairs of human Life, and exem-  
plary in the Service of the Almighty Do-  
nor; so the Perversion of this Faculty is  
an Abuse both of God and Man, and re-  
duces the Perverter of it below the Rank  
of irrational and sensitive Beings. *The Ox*  
*knows his Owner, and the Ass his Master's*  
*Crib,* and by the Motions of natural In-  
stinct pay that Homage to the Hand that  
feeds them, which is necessary to the Pre-  
servation of their several Beings. But

SERM. Man being endow'd with an higher Principle of Thought and Reflection, of Reason and Devotion, is enabled to use the Gift of Speech to promote the Praises of his Creator, and establish the Interest and Happiness of his Fellow-Creatures. *The Sun knows his up-rising and going down; and the Moon and the Stars observe the Order of their Constitution: But Man being a free Agent, is govern'd by the higher Principle of Reason, and directed by the Organs of Speech to use his Freedom according to the Dignity of his Nature, and to raise his Tongue to the Service of his Maker, and the Advantage and Happiness of his Fellow-Creatures.*

THIS is the lofty and distinguishing Excellency of Speech; and if any one perverts the Use of it by Lying and Falshood, by Cheating and Diffimulation, by Fraudulence and Knavery, he is a Nuisance to the Creation, an Enemy to Society, a Robber of his Brethren, and a Traitor to his God. But,

3dly, NOTWITHSTANDING this Obligation to Charity and Beneficence both in our Words and Actions, and this complicated Charge against the Abuse of Speech,

Speech, and the Licentiousness of an in- SERM.  
venom'd and petulant Tongue; yet the XVIII.  
Practice of the World runs counter to all

our Advice, and the Mischiefs of this unruly Member are too visible and apparent amongst a slanderous and abusive Generation of Men. Our *Tongues are our own*, says the proud, the cruel and designing Part of Mankind; flattering one, insulting another; idolizing the Proud, cringing to the Mighty, trampling upon the Beggar, and magnifying the Oppressor. We have the Custody of this Member in our own Power; and by Right of Donation, and the natural Settlement of Property, may make such Use of it, as suits with our Conveniency, as notifies our Pleasure, as secures our Interest, and promotes our Government in this lower World. From hence the several Mischiefs and Disturbances of public Bodies and Communities owe their Rise and Propagation; Kingdoms are inflam'd, Rapine and Desolation infests one Part of *Christendom*, Wars and Devastations are perpetually annoying and pillaging another.

BUT we need not go to National Calamities for these destructive Evils of a  
X 2                      poisonous



SERM. poisonous Tongue, but all Men may see  
 XVIII. the terrible Effects of it in their respective  
 Families and Neighbourhoods. From  
 whence come domestic Wars, and bitter  
 Fightings amongst you, but from the saucy  
 Provocations of a virulent Tongue?  
 From whence proceeds the Ruin of a good  
 Name, the Contention of Neighbours, the  
 Breach of Friendship, the Litigiousness of  
 our Courts, and the Cruelty of our Judg-  
 ments and Executions, but from this  
 Mint of Villany, which sets on fire the  
 Course of Nature, and breaks all the ami-  
 cable Bonds of Justice and Charity amongst  
 the Sons of Men? *The froward Man sow-  
 eth Strife, and a Whisperer separateth  
 chief Friends. He shutteth his Eyes to de-  
 vise froward things; moving his Lips he  
 bringeth Evil to pass. He that goeth a-  
 bout as a Tale-bearer, revealeth Secrets:  
 therefore meddle not with him that flatter-  
 eth with his Lips. But follow the things  
 which make for Peace, and things where-  
 with one may edify another: And if it be  
 possible, and as much as in you lieth, live  
 peaceable with all Men. For whereas there  
 is among you Envying, and Strife, and Di-  
 visions, are ye not carnal, and walk as  
 Men?*

Prov. xvi.  
28, 30.

chap. xx.  
19.

Rom. xiv.  
19.

Rom. xii.  
18.

1 Cor. iii.  
3.

*Men? But the Fruit of the Spirit is Love, SERM.  
Joy, Peace, Long-suffering, Gentleness, XVIII.  
Goodness, Faith, Meekness, Temperance: Gal. v.  
Against such there is no Law. And they <sup>22, 23,</sup>  
that are Christ's have crucified the Flesh, <sup>24.</sup>  
with the Affections and Lusts: Have kept  
under the Turbulence of this unruly Mem-  
ber the Tongue, and brought it in Sub-  
jection to the pacific Doctrines of Mode-  
ration and Charity.*

BUT how contrary to this Christian  
Temper, how repugnant to the meek and  
forgiving Doctrine of the Gospel, are, in the  
4th place, THE arrogant Boasts of Men  
desperately wicked, of an Independance  
both upon God and Man, in the Perpe-  
tration of the several Acts of their Villany  
and Perfidiousness. *Who, say they, is  
Lord over us?*

*Who is Lord over us! A profane and  
insolent Challenge in Defiance of Omni-  
potence! A daring Contempt of Provi-  
dence, and a blasphemous magnifying of  
insolent Dust and Ashes!*

BUT thus you may see, Power in the  
Hands of the Wicked is very assuming  
and dogmatical, arrogant and presumpti-  
ous; attacking the Providence of God, as  
well

SERM. well as lording over the Actions of our  
XVIII. Fellow-Creatures! *Tush*, say these furious

Job xxi.  
14, 15.

*Spirits, shall God understand it, and is there Knowledge in the most High? Or else they say unto God, Depart from us; for we desire not the Knowledge of thy Ways. For what is the Almighty, that we should serve him? And what Profit should we have, if we pray unto him?*

THUS Religion is but a Farce to aspiring Tyrants; and Prayers pass for an idle Amusement with the gay and wanton Part of our Species. Victory and Success are imputed to an *Arm of Flesh*; and the Rise and Downfall of Kingdoms to the Policy and Courage of enterprising Heroes.

NAY, to stoop yet lower: Every inferior Mechanic glories in his own Inventions, independent of that Being who enables him to work, who strengthens his Hands in his several Enterprizes and Undertakings, and blesses the Means which his Wisdom has instituted, and his Power invigorated for the Accomplishment of his Designs.

NOW to these and such like pretended independent Agents, who glory in an *Arm of Flesh*, and expect Success by the Strength  
only



only of their own Faculties, St. James has SERM.  
given the best Advice in the fourth Chap- XVIII.  
ter, and the thirteenth and following Ver-  
ses: *Go to now, ye that say, To-day or to-  
morrow we will go into such a City, and  
continue there a Year, and buy, and sell,  
and get Gain. Whereas ye know not what  
shall be on the morrow. Therefore, take no* Matth. vi.  
*Thought for the morrow: for the morrow* 34.  
*shall take thought for the things of itself:  
Sufficient unto the day is the evil thereof.*

WE are to look upon Futurity with a  
religious Negligence and Indifference, and  
not form any Schemes by our own Strength  
and Wisdom of the Prosperity of the  
wicked Agent, or the Justifiableness of an  
immoral Act. *For how often is the Candle* Job xxi.  
*of the Wicked put out? And how often* 17.  
*cometh their Destruction upon them? God*  
*distributeth Sorrows in his Anger, and lay-* ver. 19.  
*eth up their Iniquity for their Children.*  
*Their Eyes shall see their Destruction, and* ver. 20.  
*their Lips shall drink of the Wrath of the  
Almighty.*

Hear, therefore, the Conclusion of the  
whole Matter, and from the Justice of Pro-  
vidence, the Demerit of Sin, and the Cer-  
tainty of Punishment, let us be induc'd to

312 *Flattery censur'd and condemn'd.*

SERM. *search and try our Ways, and to turn unto*  
XVIII. *the Lord our God.*—

Now from all vain Confidence in our own Strength, and impious Independance on Almighty Providence; from an insolent Conceit of our own Wisdom, and an irreligious Contempt of the Divine Goodness; let us take the strictest Care, constantly and religiously to abstain, always remembering those important Advices of Moses to the Israelites, with the Recital of which I shall conclude this Discourse. Be-

Deut. viii. *ware that thou forget not the Lord thy God:*  
11, 12, 13, — *Lest when thou hast eaten and art full,*  
14.

ver. 17. *and hast built thee goodly Houses, and dwelt*  
18. *therein; and when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied: then thy Heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the Land of Egypt, and from the House of Bondage: And thou say in thy Heart, My Power, and the Might of my Hand, hath gotten me this Wealth. But thou shalt remember the Lord thy God, for he it is that giveth thee Power to get Wealth. — To this God, the Giver of all good Gifts, and the Protector of all innocent Persons, be render'd and ascrib'd, &c.*

The

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The Power and Wisdom  
of God in employing  
little Instruments in  
the Works of his Pro-  
vidence.

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EXOD. iii. 11.

*And Moses said unto God, Who am  
I, that I should go unto Pharaoh,  
and that I should bring forth the  
Children of Israel out of Egypt?*

IN the two first Chapters of this Book SERM.  
of *Exodus*, we have an Account of XIX.  
the Male-Administration and Tyranny of  
the *Egyptian* King, and those rigorous  
Burthens and Taxes which were impos'd  
upon the *Children of Israel*.

IN a word, through this whole iniqui-  
tous Reign, the Usage of the People of  
God



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SERM. God was so barbarous, and their Bondage

XIX. so intolerable, that the Cries of the Di-

stressed *went up unto the Lord*, and mov'd

Exod. ii. Heaven to Compassion: *For God heard*  
 23, 24, 25. *their Groaning, and God remembred his*  
*Covenant with Abraham, with Isaac, and*  
*with Jacob, and God looked upon the Chil-*  
*dren of Israel, and God had Respect unto*  
*them.*

IN the Beginning of this *third Chapter*,  
 the Lord appears *unto Moses* in a *flaming*  
*Fire*, and declares his Intention of sending  
 him in an Embassage to *Pharaoh*, to me-  
 diate the Deliverance of this afflicted Peo-  
 ple; but *Moses* being sensible of his In-  
 capacity to discharge so weighty and ho-  
 nourable a Trust, does, *in the Spirit of*  
*Meekness* and Sincerity, make this modest  
 Excuse to the Almighty: *Who am I, that*  
*I should go unto Pharaoh, and that I should*  
*bring forth the Children of Israel from E-*  
*gypt?*

FROM these Words I propose to do the  
*Three following Things.*

I. To produce and explain those seve-  
 ral Reasons which might prevail with  
*Moses*, to think himself incapable of  
 delivering

delivering *Israel* from their present SERM.  
Slavery and Oppression in *Egypt*: **XIX.**

*Who am I, that I should go unto Pha-  
raoh?*

II. To shew how God is oftentimes  
pleas'd to make use of such little and  
inconsiderable Instruments, as *Moses*  
in his own Eyes seem'd to be, for  
the bringing about of great Designs.

III. To consider what Effect and In-  
fluence these Dispensations of Provi-  
dence ought to have upon our Lives  
and Conversations.

I. I AM to produce and explain those  
several Reasons which might prevail with  
*Moses* to think himself incapable of deli-  
vering *Israel*.

AND these may be well supposed to a-  
rise from a twofold Cause.

1<sup>st</sup>, THE Impracticableness of the  
Thing, in the Judgment of *Moses*,  
which he was now to be employ'd  
about.

2<sup>dly</sup>, THE Unfitness of *Moses* to be em-  
ploy'd in such an Undertaking.

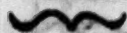
1<sup>st</sup> then, THE Demand of *Moses* for  
the Deliverance of *Israel* might seem im-  
practicable for these two Reasons:

1<sup>st</sup>, THE

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SERM.

XIX.



1<sup>st</sup>, THE Profits which the *Egyptians* reap'd by the present Labours of the *Israelites*.

2<sup>dly</sup>, THE Fears and Jealousies which the *Egyptians* were under, that the *Israelites* might wage War against them after their Departure.

1<sup>st</sup>, As to *Pharaoh's* Profits and Advantages by the Labours of the *Israelites*, these will appear to be very considerable, if we consider those heavy and numerous Burdens which the *Egyptian* Task-masters by the King's Command impos'd upon them; and the Diligence and Fidelity of the People in submitting patiently to their Rulers, and rendering punctually the Tale of their Brick.

SOME Uneasiness we may be sure must naturally be complain'd of under these rigorous Impositions; but the Complaints, instead of mitigating, did but exasperate their Rulers, and enhance their Burdens. The Petition of the Sufferers was fruitless and ineffectual, and the only Redress from a tyrannical *Pharaoh* was, *Ye are idle, ye are idle; therefore ye say, Let us go, and do sacrifice unto the Lord. Let there be* more

Exod. v.  
17.



more Burdens laid upon them for their SERM.  
mutinous Petitions, and let their pretended XIX.  
Zeal for a foreign God be cool'd in their  
Labours for their King and Country's  
Service. —

THESE Severities of the *Egyptian* Court  
to the *Israelites* were what we may upon  
the Principles of worldly Policy account  
for, if we cast our Eye upon the 37<sup>th</sup>  
Verse of the 12<sup>th</sup> Chapter of *Exodus*,  
where we find the Number of Men which  
left *Egypt*, and follow'd *Moses* by God's  
Command *into the Wilderiness, was about*  
*six hundred thousand, besides Women, Chil-*  
*dren, and Strangers.* Now it is incredi-  
ble to think what a prodigious Revenue  
must accrue to the Crown from the Hands  
of so many Slaves, especially if we consi-  
der that their *Tasks* were doubled after  
*Moses* had petition'd for a Deliverance, and  
the *Tale of their Bricks* was rigorously  
exacted, notwithstanding the Government  
had lessen'd their own Expence, and de-  
nied the Labourers necessary Materials to  
work upon.

WHO therefore can suppose but that  
*Pharaoh*, who was an absolute Prince,  
and

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SERM. and a Tyrant in his Nature, should not

XIX. embrace all Opportunities of augmenting

his Revenue, and promoting the Renown and Honour of his Kingdom? And what more plausible Methods could his Policy or Council suggest to him, than to excuse his own *native Subjects*, and lay the Burden upon *Foreigners*? This was the way to ingratiate himself with his Friends, as well as keep down his suspected Enemies; to erect new *Pyramids* for the Honour and Magnificence of *Egypt*, and to enrich his Country by those very Hands whom he now suspected to be ready for the Enslaving and Ruin of it.—For,

2dly, ANOTHER Thing that might make the Departure of the *Children of Israel* difficult, was the Jealousies which the *Egyptians* lay under, that the *Israelites* might return, and wage war against them.

THE *Egyptians* must be sensible of the Injuries they had committed, and the Cruelties they had transacted upon an innocent People; and they could not suppose, but this inhuman Treatment must still rankle upon the Memories of the Oppress'd, and put them as soon as possible upon

upon Reprizals. The present Petition SERM.  
was founded upon a *Grievance*, and the XIX.  
Neglect of a Redress would probably ex-  
asperate their Spirits, and double their  
Revenge upon their Persecutors.

*Pharaoh* was fully inform'd of the growing Power and Strength of the *Israelites*, and had a great many secret and misgiving Thoughts, what their Increase and Strength would terminate in. He found them to be an Over-Match for his own Subjects; and if any civil Dissention, or foreign Troubles should arise, what might not such a potent and enrag'd People effect, if they should take up Arms, or side with a disaffected Party? The safest way, therefore, was to weaken their Hands and reduce their Numbers, and to cow and debase their Minds by a State of Slavery and Oppression. This Expedient was the Result of *Pharaoh's* own Reflection: And in the *first Chapter* of *Exodus*, and the 9th, 10th, and 11th *Verses*, we find him thus communicating his Scheme to the Statesmen and Politicians of his Kingdom: *Behold, the People of the Children of Israel are more, and mightier*



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SERM. mightier than we : Let us deal wisely with

XIX. *them, lest they multiply, and it come to pass, that when there falleth out any War, they join also unto our Enemies, and fight against us, and so get them up out of the Land: Therefore they did set over them Task-masters to afflict them with their Burdens: And they built for Pharaoh Treasure-Cities, Pithom and Raamses.—But,*

II. As this Deliverance of *Israel* did seem impracticable in itself, so it was much more improbable that *Moses* should be the Instrument of it: *Who am I that I should go unto Pharaoh?* For,

1<sup>st</sup>, *Moses* thought himself deficient in Eloquence to address himself to the King.

2<sup>dly</sup>, He knew his Nation to be odious to the *Egyptians*.

3<sup>dly</sup>, He could not but be sensible of his present Disgrace at *Pharaoh's* Court.

4<sup>thly</sup>, He must suppose, that his Petition for the *Israelites* might look like a Pretence to free them from the Jurisdiction of *Pharaoh*, that he might rule over them himself.

1<sup>st</sup>, THE

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1<sup>st</sup>, THE *first* Reason to induce *Moses* SERM.  
to think himself an unfit Instrument to XIX.  
prevail with *Pharaoh* for the Deliverance  
of his Brethren, was his want of Elo-  
quence.

THIS is an Excuse, which he expressly  
mention'd to God, when he first commu-  
nicated this Design unto him. *O my God,*  
(says he) *I am not eloquent heretofore, nor*  
*since thou hast spoken unto thy Servant, but*  
*I am slow of Speech, and of a slow Tongue.*

NOT but that *Moses* was skill'd in all  
the Arts of the *Egyptians*, and learned in  
the profoundest Parts of intellectual Sci-  
ence, and was particularly eminent for  
the Liveliness of Fancy, as well as the  
Sedateness of his Judgment, as appears by  
the Composure of the *Pentateuch*, and  
those many lofty Hymns and judicious  
Remarks, which are dispers'd and sprink-  
led through the several Parts of that learn-  
ed Work: But it must still be confess'd,  
that the want of a graceful Elocution  
stifled the Effects of his Wisdom, and  
made his Learning unsuccessful in the pub-  
lic and active Scenes of Life.

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SERM. THIS eminent Person stiles himself

XIX. *Βεαδύγλαω*, which, whether it regards the Slowness of his Discourse, or the Hesitancy of his Tongue, argues a Defect in that *Torrents dicendi copia*, in that Fluency of Speech and Utterance of Words, which would pave his Admission to *Pharaoh's* Presence, and greatly expedite his present Undertaking. It is no mean Matter to harangue it to a Prince, and to speak pertinently to a Court; and it calls for great Boldness and Presence of Mind, and abundance of natural as well as acquir'd Endowments, to qualify a Man for a public Embassy. Besides, it is probable that the *Egyptian* Court might be the best Judges of Performances of that nature, because they had engross'd most Part of the Learning of the World to themselves; and the wisest Men of *Greece*, such as *Pythagoras* and *Socrates*, were forc'd to travel thither to be instructed by their *Magi*, and learn the Rudiments of that Philosophy, which they afterwards taught in their own Country.

Moses, therefore, who was an humble and modest Man, might be naturally inclin'd



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inclin'd to have such a Diffidence of his SERM.  
own Parts, as to excuse his Appearance XIX.  
before the *Egyptians*; and because he  
wanted the Advantages of a good *Elocu-*  
*tion*, might be doubtful of his Embassy to  
the polite and learned Statesmen of *Pha-*  
*raoh's Court*.

AND this Argument had so much  
Weight in it, that God promis'd to sup-  
ply the Deficiency of *Moses's* Tongue by  
the Oratory of *Aaron*, and to influence  
and actuate the Powers and Faculties of  
them both by a supernatural Assistance.

*Who* (says he) *hath made Man's Mouth?* Exod. iv.  
*Or who maketh the Dumb, or Deaf, or the* 11.  
*Seeing, or the Blind? Have not I the Lord?*

— *Is not Aaron the Levite thy Brother? I* ver. 14,  
*know that he can speak well. — And thou* 15, 16.  
*shalt speak unto him, and put Words in his*  
*Mouth: And I will be with thy Mouth,*  
*and with his Mouth, and will teach you*  
*what you shall do. And he shall be thy*  
*Spokesman unto the People: And he shall*  
*be, even he shall be to thee instead of a*  
*Mouth, and thou shalt be to him instead of*  
*God.*

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SERM. 2dly, ANOTHER Argument to deter

XIX. *Moses* from this Embassy to *Pharaoh*, and redeeming his Brethren from their present Slavery, was the *Odiousness of his Nation to the Egyptians*. For the *Egyptians* had such an Antipathy to the *Hebrews*, that they entertain'd none of them in any other Capacity than that of Slaves, till the Time of *Joseph*; and after his Decease, they soon forgot the Kindness which he did to their Nation, and reduc'd his Kindred and Posterity to the old State of Bondage.

THAT the *Egyptians* had this Disgust to the *Hebrews* appears from *Genesis* the xlii<sup>d</sup>, and the 32<sup>d</sup> Verse: Where we find that in the Entertainment which *Joseph* made for his Brethren, the Servants set on for him by himself, for them by themselves, and for the *Egyptians*, which did eat with him, by themselves: Because the *Egyptians* might not eat Meat with the *Hebrews*; for that is an Abomination to the *Egyptians*. And when *Pharaoh*, for the Merit of *Joseph*, had given the *Israelites* Liberty to dwell in his Kingdom, he allotted their Possessions to be solely amongst themselves, for fear a promiscuous Settlement might give

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give Offence to his own Subjects. What SERM. was the original Occasion of this Pique is XIX. not so *easy*, nor indeed *material* for me at present to determine: But it is certain, that instead of being allay'd, it was augmented in succeeding Ages, and *Moses* himself had widen'd the Difference by several personal Affronts and unpopular Actions to the *Egyptians*.

3dly, MOSES's present Disgrace at Court might render his Request to *Pharaoh* impracticable.

MOSES was in Exile for assisting his *Brethren*, and slaying an *Egyptian*; and the Occasion of his Flight was to avoid the Displeasure of the King, and to secure his own Life. *For when Pharaoh heard this* Exod. ii. *thing, he sought to slay Moses: but Moses* <sup>15.</sup> *fled from the Face of Pharaoh, and dwelt in the Land of Midian.*

Now, who can suppose that an inconsiderable Refugee should return triumphantly in the very Face of Justice, and appear boldly before a potent Prince, and demand fresh Terms for his Countrymen, when he himself was obnoxious to the Law, and wanted a Protection for his own



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SERM. Person. Apprehension in the first place,  
 XIX. and Death in the next, was the least which  
 ~~~~~ such a suppos'd Malefactor could expect;  
 and his present Request, instead of clearing his Innocence, might aggravate his Presumption, and more openly expose him to the Cruelty of a potent and enrag'd Enemy.

4thly, THE Petition of *Moses* for *Israel* might look like a Pretence to free them from the Jurisdiction of *Pharaoh*, that he might rule over them himself. This was what his own Brethren check'd him with long ago, and unhandsomely requited his past Services with this upbraiding Sarcastm, *Who made thee a Prince, and a Judge over us?* And this Suggestion might be improv'd from the Intercession of *Moses* for a People that were uneasy under their present Circumstances, and hankering after distant Countries, and a new Form of Government. For, from hence a jealous Prince might conclude, that *Moses* acted the Part of a Politician in Disguise, and was willing to set the discontented Humours afloat into the Body, and encourage a malecontent and factious Party to bring about

about his own ambitious Designs of Em-
pire. Kings, we know, are generally ve-
ry zealous for their Authority, and are
willing to construe all Petitions for the
Liberty of the Subject, Infringements of the
Prerogative, and ready to punish the Pro-
moters and Abettors of such Petitions, as
mutinous and seditious Persons. And al-
though *Moses's* Designs were not of this
Nature, and he had no other End in pro-
posing the Deliverance of his Brethren,
than the Compliance with the Commands
of his God, and the Settlement of the
People in the ancient Possessions of *Ca-
naan*; yet *Pharaoh* being govern'd by the
Maxims of other politic Princes, might
reasonably suppose the contrary; and he
having an old Grudge against *Moses* for
killin the Egyptian, his Malice might
easily represent any thing to the Disad-
vantage of the Petitioner, which was pro-
pos'd by a Person hated and disgrac'd.

FROM this short Account of some of
those Difficulties which *Moses* must pro-
bably meet with at the *Egyptian Court*,
we may conclude, that if he relied only
upon his own Strength, and the natural

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SERM. Event of things, there was some Reason
XIX. for his replying thus unto God ; *Who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt ?*

I SHALL now hasten to the general Observation which I propos'd to make from this Transaction, viz.

2dly, How God is oftentimes pleas'd to make use of such little and inconsiderable Instruments, as *Moses* in his own Eyes seem'd to be, for the bringing about the great Designs of his Providence.

GOD, being in his own Nature Omnipotent and Omniscient, has no need of the Advice and Assistance of any of his Creatures ; but can with equal Ease bring about the wonderful Effects of his Providence, by the most abject and contemptible, as well as the most promising and powerful Means : And it is farther remarkable, that God, in the Government of the World, does chuse to act by these unlikely Methods, either to demonstrate the Excellency of his own Attributes, or to mortify the Pretensions of the Haughty, or magnify the Weakness of despicable Instruments.

DID

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DID he not deliver *Jacob* and all his SERM.
Family, *Pharaoh* and all his Kingdom, by XIX.
the Prudence of *Joseph*, who was at first Gen. xlv.
sold by his Brethren, and afterwards treat- 7, &c.
ed as an inconsiderable Slave in *Egypt*?

DID he not by the Means of *Rahab the* Josh. ii. 4,
Harlot, preserve the *Messengers* that were &c.
sent to spy out the promis'd Land; and by
the Sound of a Trumpet demolish the Walls
of *Jericho*, and deliver her King and migh-
ty Men of Valour into the Hands of *Joshua*?

DID he not, by the Advice of a little 2 Kings v.
Captive Maid, inform *Naaman the Syrian* 2, &c.
of a Cure for his Leprosy; and by some
strange and unaccountable Accidents rescue
his *Servant David* from the Malice and
Persecution of *Saul*?

WHEN a Man projects the most, and
lays his Plots the deepest, he is oftentimes
countermin'd in his Designs, and foil'd in
his Expectations: But when he leaves the
Event to Providence, and acts in Submissi-
on to the Divine Will, he safely steers his
Course by an invisible Hand, and obtains
his End by some unthought-of Means.

WHAT is more casual and surprising
than the Fate of War, and how often are
the

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SERM. the best-concerted Measures for Victory

XIX. frustrated and disappointed? *The Battle is*

not always to the Strong, nor the Race to the Swift; but Time and Chance happeneth to them all.

Ecclef. ix.
11.

A Multitude of Chariots and Horses, and a Number of Men and Arms are not always the Fore-runners of Victory; but some unseen Accident does commonly turn the Success of the Field, and consign the Triumph to the weaker Side.

In this Case, Solomon instances in a *poor* *wise Man*, (whose Wisdom was despis'd, and whose Services ill-requited) that delivered a *City* from the *Siege* of a *great King*, when all the Stratagems and Precautions of the most experienc'd Officers and Commanders fail'd. And it is an Observation from prophane History, that most of the memorable Battles which were ever fought, have been obtain'd by the smallest Numbers over the greatest.

THUS is God wonderfully pleased to notify his Power by the Weakness of his Instruments, and by his own signal Interposition to teach the Hero not to trust in the Multitude of his Men, and the Strength

of his Horse: *For God hath chosen the weak*

1 Cor. i.
27, 28, 29.

weak Things of the World, to confound the SERM.
Things which are mighty: And base Things XIX.
of the World, and Things which are de-
spised, hath God chosen; yea, and Things
which are not, to bring to nought Things
that are. For the Foolishness of God is
wiser than Men, and the Weakness of God
is stronger than Men.

A FARTHER Instance we have of this Truth, in the first Propagation of the Gospel, and its succeeding Progress in the primitive Church. For God did not establish his Kingdom by the Force of Arms, or the Favour of the secular Power; but by a Set of Ministers, who were mean and despicable in their outward Circumstances, and had no manner of Relation to Kings, nor any Interest in Courts. One would have thought that the most likely way to gain Credit to a new Religion had been to sue for the Protection of the *Roman Emperors*, and to retain the Philosophers of *Athens* on its Side: But the Author of our Faith would not submit to these mercenary and popular Methods; but by the Foolishness of Preaching, and the plain Evidence of naked Truth, converted

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SERM. verted the World from their Superstition
 XIX. and Idolatry. The *Disciples* and Mini-
 sters, which were employ'd in this Ser-
 vice, were plain and illiterate Men, *brought*
up at the Feet of no Gamaliel, and blessed
 with none of the Advantages of a liberal
 Education; and yet they appear'd at a
 Time, when Learning was in its full Lu-
 stre, and flourish'd under the Influence
 and Protection of *Augustus*; and by the
 Assistance of God, and the Dint of Truth,
 encounter'd with the greatest Masters of
 Reason and Eloquence in *Greece* and
Rome: They put to Silence all the *Schools*
 and *Universities* in the World, nonplus'd
 the learned heathen Philosophers, and
Jewish Rabbies and Doctors, and made
 the Wisdom of the World become Igno-
 rance and Foolishness: And this they did,
 not by the pleasing Insinuations of Rhe-
 toric, and the Graces of Speech; not
 solely by the Strength of Argumentation,
 or the *enticing Words of Men's Wisdom*;
but in Demonstration of the Spirit, and
 the prevailing and unaffected *Simplicity of*
Truth.

WE see, therefore, that the weak and
 inconsiderable

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inconsiderable are commonly the Instru- SERM.
ments of God Almighty's Providence: XIX.

That most of the Turns and Revolutions which have happen'd in the World, most of the Successes and Victories which have been gain'd by one Nation over another, and more especially the miraculous Propagation of the Christian Religion, were all owing to the Blessing of God, upon the sincere Endeavours of some inferior and contemptible Persons.

I SHOULD now hasten to the last Head of my general Division, which I must confess was principally in my Intention upon the first Choice of this Text of Scripture: But this being a copious and practical Theme, I shall rather dismiss the Audience with a short Sermon, than tire their Patience by a long Attendance, or abuse my Subject by a slight and cursory View of what is useful and instructive.

I SHALL beg leave to close up this Discourse of *Moses's* Modesty, and God's Wisdom in the Employment of little Things in his Service, with an excellent Collect of our Church, who in the same Spirit of Meekness with the Hero of my
Text,

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SERM. Text, disclaims all selfish and presumptuous Confidences, and entirely throws her
 XIX. Supplicants upon the Goodness and All-Sufficiency of God.

2d Sunday
 in Lent.

Almighty God, who seest that we have no Power of ourselves to help ourselves; keep us both outwardly in our Bodies and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. Amen.

The

The Power and Wisdom of God in employing little Instruments in the Works of his Pro- vidence.

EXOD. iii. 11.

*And Moses said unto God, Who am
I, that I should go unto Pharaoh,
and that I should bring forth the
Children of Israel out of Egypt?*

TH E R E is nothing more surprising S E R M.
in the historical Part of Scripture, XX.
nothing more demonstrative of the Power
and Goodness of God, than the De-
struction of *Pharaoh*, and the Deliverance
of the *Israelites*. Every Circumstance in
this Narration is miraculous, and every
Event looks back upon that Covenant of
God,

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SERM. God, which was so solemnly enacted with
 XX. the Patriarchs, and so punctually perform'd
 to their Posterity.

THAT Part which *Moses* acted in this Deliverance is so entertaining, if we peruse it as a bare Matter of Fact ; and so venerable and instructive, if we consider it as under the Conduct of an over-ruling Providence ; that I thought I could not better employ my Time, than in collecting the dispers'd Particulars of this History, and presenting you at one View with the great Modesty of our celebrated *Jewish* Captain and Lawgiver, and the wonderful Interposition of the Divine Power for the Rescue of an enslav'd People.

THE Deliverance was so great in its own Nature, and to be attempted by such inconsiderable Instruments, that *Moses* could not think himself commission'd in the Undertaking without a particular Miracle from God ; and had afterwards some restless Doubts and Suspicions of a Miscarriage, as often as he reflected upon his present Circumstances, and his own natural Infirmities and Incapacities for so great a Work.

And

*And Moses said unto God, Who am I SERM. 8
that I should go unto Pharaoh, and that I XX.
should bring forth the Children of Israel
out of Egypt?*

FROM these Words I propos'd in my last Discourse to do *three* Things.

I. To produce and explain the several Reasons which might prevail with *Moses* to think himself incapable of delivering *Israel*.

II. To shew how God is oftentimes pleased to make use of little and inconsiderable Things for the bringing about of great Designs.

III. To consider what Effect and Influence these Dispensations of Providence ought to have upon our Minds and Actions.

HAVING already endeavour'd to account for the *two* former of these Particulars by an Induction of several Instances from the *Jewish* History and the Christian Religion, I shall now apply myself in a more practical manner to the Third and last Division of my Text, *viz.*

To shew what Effect and Influence these Dispensations of Providence ought to have upon our Minds and Actions.

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SERM.
XXX

1st, THEY should teach us not to despair in any Condition of Life.

2^{dly}, To fly always to God for Help and Comfort.

3^{dly}, NOT to contemn little Things.

4^{thly}, NOT to rely on the Strength of ourselves or others.

5^{thly}, NOT to fear the Menaces and Insults of Tyrants and Oppressors.

6^{thly}, To give Praise to God for all signal Successes and Deliverances.

7^{thly}, NOT to oppress the Innocent, who are so much under the Protection of Providence.

1st, If God is pleas'd to bring *wonderful Things* to pass by the Means of *little and inconsiderable* Instruments, we should not despair in any Condition of Life. For it is in the Power of God to effect our Deliverance, and free us from our Calamities, by whatever Methods and Contrivances he pleases : And since he is the *same yesterday, to-day, and for ever*, we have the same Reason now to depend upon his Truth and Immutability, which his faithful Servants had in the former Ages of the Church. Perhaps it may be agreeable to

his

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his Wisdom to bring us under *Afflictions*, SERM.
for no other Cause than the *enlivening* our XX.
Faith, the *Trial* of our *Patience*, and the

exciting of our Minds to a more vigorous
Confidence and Affiance in his Mercy:

And then we may be sure that he will not
leave us destitute in the End, or discard us
in our Misery; but will either support us
with the Comforts of his blessed Spirit, or
find out the most proper and suitable
Means for our Deliverance and Preserva-
tion.

For who is he that will harm you, if 1 Pet. iii.
ye be Followers of that which is good? 13.

God is very merciful, compassionate, and
just; *who doth not afflict willingly, or* Lam. iii.

grieve the Children of Men; nor suffer his 33.

Servants to be tempted above that they are 1 Cor. x.
able, but will with the Temptation also 13.

*make a way to escape, that they may be able
to bear it.*

WHAT then, though your Circum-
stances may be reduc'd, and your Interest
decay? Though Friends and Acquaintance
should *stand afar off*, and your very Rela-
tions and Kindred abandon and discard you?

What, though your Houses should be de-
molish'd by Winds and Tempests, and

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SERM. your Children buried in the Ruins of them?

XX. Though your Patrimony should be ravag'd by the Incurſion of an Enemy, and your Goods and Perſons carried into a foreign Captivity? Yet your Caſe is ſo far from being deſperate, and your Fortune irretrievable, that new Friendſhips may be contracted, a better Intereſt form'd, and more laſting Poſſeſſions conveyed to our Poſterity.

THE great Fault of Mankind under any temporal Miſfortunes is, that they are impatient of Delays, and willing to preſcribe their own Time of Deliverance; not conſidering the Variety of Ends which a wiſe Providence may bring about by one Action, and the aſtoniſhing Scenes which are to be opened, when all Things are prepared, and wrought up for a Diſcovery.

SOMETIMES the *Sufferer's Virtue*, like *Gold*, is to be purified and refin'd in the *Furnace of Affliction*: At other Times, the *Perſecutors* are to be harden'd for Deſtruction, and to be made the Inſtruments of Vengeance upon their ownſelves.

SOMETIMES Captivity is to be ſweetened, the Dungeon to commence a Palace,
and

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and Fetters and Manacles to be turn'd into S E R M. 2
Crowns and Bracelets: At other Times an XX.
Example is to be given to the Church,
the Executioners to be converted by the
Resolution of Martyrs, and Posterity en-
lightened by the Sufferings of the present
Age.

IN fine, whatever our Condition be,
and whatever Good the Lord may propose
to extract out of Evil, Acquiescence and
Resignation are the indispensable Duties of
a Christian, Murmurings and Disappoint-
ments are Blemishes and Disgraces to a
Sufferer.

2dly, LET us in all our Dangers con-
stantly fly to God for Help and Comfort.
For to whom should we go, but unto him, John vi.
who hath the Words of eternal Life? 68.
To
whom should we address ourselves, but
unto him, who is able and willing to help
us? Human Creatures may not be at hand
in our Distress; and if they were never so
well inclin'd, it may be frequently out of
their Capacity to assist us: But God can
actuate and influence second Causes as he
pleases, and with the utmost Ease and Ex-
pedition remove all Obstacles and Impedi-

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SERM. ments out of the way of our Happiness.

XX. The Spring of Action is entirely in his

Hand, and he keeps the Universe in Conformity and Subordination to the Divine Will. His Power is all-sufficient, and his Compassions fail not. He has made no Renunciation of his unlimited Government; nor incapacitated himself from interposing upon any sudden Emergence or Difficulty. His Arm is not shortened that it cannot save, neither his Ear heavy that it cannot hear. With a Nod he checks the Exorbitancy of Princes, and quells the Riots and Tumults of this lower World. With a Look he dries up the Ocean, and with a Word he removes the Mountains. He brings Light out of Darkness by his Omnipotency, and saves the Souls committed to his Charge by his Goodness and Clemency. His Ears are open to the Cries of the Fatherless, and he is an indulgent Benefactor to the Widow and Orphan.

If. lix. 3.
Pf. xviii.
13.

Tho' he sometimes cloatheth the Heavens with Blackness, and maketh Sackcloth their Covering; yet by the Brightness of his Presence the Clouds are soon diffused,

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pated, and Calmness and Serenity return SERMON
upon the *Face of the Earth*. In the Ex- XX.
tremities of his Servants, he loves to make

the most splendid and august Appearance ;
and when Necessities are pressing and cla-
morous, and Difficulties seem insuperable,
he turneth Nature upside down, and obligeth
every Element to be the Executioner of his
Pleasure. *When the Poor and Needy seek* If. xli. 17.

Water, and there is none, and their Tongue 18.
faileth for Thirst; I the Lord will bear
them, I the God of Israel will not forsake
them. I will open Rivers in high Places,
and Fountains in the midst of Valleys.

3dly, LET the Example of *Moses* teach
us not to contemn little Things.

EVERY Limb in the natural Body has
its distinct and proper Use, and there should
be no Strife or Mutiny amongst the Mem-
bers, for fear of incommoding or disturb-
ing the Head. The smallest Vein or Ar-
tery is the Conveyancer of Blood and Spi-
rits, and contributes to the Beauty and
Service of the Universe. *Those Members,* 1 Cor. xii.
which seem to be more feeble, are necessary, 22, 23.
and our uncomely Parts have more abundant
Comeliness.

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SERM.

XX.



WHY then should we slight any thing which is useful and ornamental in itself, and which our own precarious Nature may make us stoop and be oblig'd to? But above all, why should we depreciate those *little Things*, which God is pleas'd to make the Instruments of his Providence, and the Channels through which he conveys the greatest Blessings upon the Sons of Men? God in his infinite Goodness and Wisdom knows what *Ministers* it is fit to employ, and what subordinate Agents it is most proper to work with: And we have the highest Reason to applaud the Dispensations of his Providence, and to fix our Esteem upon whatever is the Messenger of *his* Glory, or the Conveyancer of *our* Happiness. You have heard already, how God was pleased to propagate his Gospel by weak and inconsiderable Means, and as it were, *out of the Mouths of Babes and Sucklings*, to proclaim his Statutes and Edicts to the *Kings and Rulers of the World*. *Where now is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World? For after that*

1 Cor. i.
19, 20.

in

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in the Wisdom of God, the World by Wis- SERM.
dom knew not God, it pleased God by the XX.
Foolishness of preaching to save them that
believe.

4thly, LET us not rely upon our own or other Men's Strength : For all Power in the Creature is delegated and deriv'd from the Creator ; and he suspends the Operation, or promotes the Efficacy of human Means, according to his absolute Pleasure. The Commission is but limited, and Execution cramp'd ; the Agents are mortal, and their Projects fantastical. God oftentimes overturns the Might of potent and enterprising Heads, and dissipates and confounds all their slavish Adherents and Votaries. How despicable have the Princes and Rulers of this World appear'd, when they have once presumed on the Strength and Situation of their own Dominions, and thought to awe the rest of Mankind by their vast Treasures, numerous Forces, and invincible Armadoes ?

There is no King saved by the Multitude of Pf. xxxiii.
an Host : A mighty Man is not delivered 16, 17.
by much Strength. An Horse is counted
but a vain thing to preserve his Rider, nei-
ther

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SERM. ther can his Courage or Swiftneſs always
XX. entitle him to the Garland.

How deſpically do the Writers of the *Old Teſtament* ſpeak of the Folly and Stupidity of the *Children of Iſrael*, when they left God, who was a certain Support, for the Aſſiſtance of other Nations, who were deficient in their Promiſes, and precarious
Jer. ii. 36, in their Supplies? *Why gaddeſt thou about,*
37. *(ſays the Prophet Jeremy) ſo much to change thy Way? Thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria. Yea, thou ſhalt go forth from him, and thine Hands upon thine Head: For the Lord hath rejected thy Confidences, and thou ſhalt not proſper.* The principal Perſon is left out in the Compact, and therefore the Foundation was badly laid, and Succeſs was never like to attend ſuch vain-glorious and ill-concerted Politics. For
Ezek. xxix. 6, 7. *all the Inhabitants of Egypt, all the Confederates and Allies ſhall know that I am the Lord, becauſe they have been a Staff of Reed to the Houſe of Iſrael. When they took hold of thee by thy Hand, thou didſt break and rent all their Shoulder; and when they leaned upon thee, thou brakeſt and*

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and madeſt all their Loins to be at a Stand. SERM.
Impotence and Diſappointment were on XX.
every Side; the Petitioner and Advocate
were both fruſtrated, and nothing ſtable
and permanent could be enacted *independ-*
ent of God. —

THE Prophet *Hosea* complains much to
the ſame Purpoſe, and grounds his Accu-
ſations upon the like ſenſeleſs and incon-
ſiſtent Proceedings. *Ephraim feedeth on* Hosea xii.
the Wind, and followeth after the Eaſt ^{1.}
Wind: He daily increaſeth Lies and Deſo-
lation, and they do make a Covenant with
the Affyrians, and Oil is carried into E-
gypt. But, alas! all theſe Contracts and
Alliances with foreign and powerful Na-
tions, were no manner of Security to the
Jewiſh State: And as long as God was not
conſulted, nor Heaven brought into the
Friendſhip, all Amity and Correſpondence
with other Kingdoms was ill-grounded
and unſucceſſful. Such extraneous Helps
and Confederacies, you ſee, like a *broken*
Reed, were too feeble for a Support, and
too dangerous to be relied upon; and if a
Man lean thereon, it will give him a *Fall*,
or go into his Hand and pierce it.

5thly,

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SERM. 5thly, LET us not fear the Menaces
XX. and Insults of Tyrants and Oppressors.

NATURAL Courage and Resolution are of great Service to the Accomplishment of any Enterprize, or Affair of human Life; and it is observable, in all the History of the Jewish Nation, that when any warlike Expedition was dictated by God himself, or set on foot by the expresse Revelation of his Prophets, the Harangue to the General before the Engagement was to personal Valour, and the Army was to expect Victory from the Blessing of God upon their Bravery and faithful Endeavours. If the Threatning and Malice of the adverse Party had been any Foundation for Despair, the *Israelites* must have been in a deplorable Condition in this Enterprize of *Moses*, and could never in succeeding Times have expected such surprising Deliverances from *Sennacherib*, *Antiochus*, and others. The general Exhortation under these Dan-

gers, was, *Fear not, nor be dismay'd:*
Numb. iv. *Quit yourselves like Men, and see the Sal-*
9. *vation of God.* My Sons, be ye zealous for
1 Sam. iv. *the Law, and give yourselves for the Cove-*
9. *nant of your Fathers. Call to Remembrance*
1 Mac. ii. *what*
50, 51.

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what Acts our Fathers did in their Time, so SERM.
shall we receive great Honour, and an ever- XX.
lasting Name. Ye must expect to meet

with powerful Opposition, and many fiery
Conflicts; but as long as your Orders are
from a superior Power, ye are to march
on in Virtue of *his* Strength and Commis-
sion, and to look upon the Swaggerings
and Menaces of proud and mighty Men,
as so many Arrows thrown against Hea-
ven, and returning with greater Fury up-
on the Head of your Adversaries. *Whom*

hast thou reproached and blasphemed? A- If. xxxvii.
gainst whom hast thou exalted thy Voice, 23, 24.
and lifted up thine Eyes on high? Even a-
gainst the Holy One of Israel. By thy Ser-
vants thou hast reproached the Lord, and
hast said, By the Multitude of my Chariots
am I come up to the Height of the Moun-
tains, to the Sides of Lebanon; and I will
cut down the tall Cedars thereof, and the
choice Fir-trees thereof: And I will enter
into the Height of his Border, and the Fo-
rest of his Carmel.

But why boastest thou thyself, thou Ty- Psal. lii.
rant, that thou canst do mischief; whereas 1, 2.
the Goodness of God endureth yet daily? The
Virgin,

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SERM. *Virgin, the Daughter of Zion, hath despi-*

XX. *sed thee, and laughed thee to scorn; the*

Daughter of Jerusalem hath shaken her

Head at thee. Thy Commission, O Ty-

rant, is short, thy Power limited, and thy

Malice impotent. For when we see the

most daring Attempt upon a Constitution,

and Might, Policy and Treasure at the

Command of the Aggressor; we find the

Interposition of Providence to be signal and

miraculous, and the Defeat sudden and

unexpected. This is an undoubted Maxim,

That there is no Wisdom, nor Understand-

Pro. xxxi.

30.

ing, nor Counsel, against the Lord. If the

Acts v.

38, 39.

Work be of Men, it will come to nought;

but if it be of God, ye cannot overthrow it.

Job xii.

17, 20, 21.

For, behold he sendeth Counsellors away

spoiled, and maketh the Judges Fools. He

removeth away the Speech of the Trusty,

and taketh away the Understanding of the

Aged. He poureth Contempt upon Prin-

ces, and weakneth the Strength of the

Mighty.

WHERE now are your Projectors and

Politicians? Where are your Tyrants and

Oppressors? Of what Service are Men and

Arms? The Rattling of Chariots, and the

Prancing

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Prancing of Horses? Cease ye from Man, SERM.
whose Breath is in his Nostrils: for where- **XX.**

in is he to be accounted of? Fear not the
Words of a sinful Man: for his Glory shall
be Dung and Worms. To-day he shall be
lifted up, and to-morrow he shall not be
found, because he is returned into his Dust,
and his Thought is come to nothing. Where-
fore, ye my Sons, be valiant, and shew your-
selves Men in the behalf of the Law, for by
it shall you obtain Glory.

Isa. ii. 22.

2 Mac. ii.

62, 63, 64.

6thly, As God is the prime Cause, so
let him have the sole Praise for all signal
Successes and Deliverances.

FLATTERY is very current in a mer-
cenary and designing Age; and Heroes
and Conquerors are willing to be extoll'd
and deify'd. Some faint Acknowledg-
ments indeed are presented in the Temple,
and some maimed Spoils may be offer'd
to the God of Victory: But the loudest
Hosannas are repeated in other Places, and
the richest Trophies reserv'd for a different
Conqueror. But *be not deceived!* God is
neither to be mock'd, nor affronted. He
is nice in his Honour, and jealous of his
Prerogative; and will not suffer any thing
to

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SERM. to be ascrib'd to a Mortal, which is appropriated to his most Sacred and Eternal Majesty. XX. To make too many Saviours of our Country and Guardians of our Liberty, may look like an idolizing of *Earth and Ashes*, and may seem to intrench upon the Titles, and vacate the Protection of the Almighty.

7thly, LET us take great Care not to oppress the Innocent, who are so much under the Protection of Providence.

WE know what was the Fate of *Pharaoh* and the *Egyptians* for tyrannizing over the *Israelites*; and we are not to look upon these historical Facts, as so many *romantic Stories*, or *exempt Cases*: But must expect that Violence and Oppression will meet with the like Success in all other particular Instances. God made Mankind to be useful and communicative, to be courteous and affable to their Brethren; and not to domineer and insult, not to persecute and devour one another. Tho' he is the Founder of Authority and Pre-eminence amongst the Sons of Men, and has communicated some Share of his Power to his

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his Vicegerents upon Earth; yet he has SERM.
confin'd Vengeance to himself, and reserv'd XX.
the Cause of the Righteous and Innocent
for his own Decision. *It is he that pre-*
serveth the Souls of his Saints, and is an
Asylum to the Afflicted in the *needful time*
of Trouble. It is he that is a *Strength* to Isa. xxv.
the Indigent in his *Distress,* a *Refuge from*
the Storm, a *Shadow from the Heat,* when
the Blast of the terrible ones is as a Storm
against the Wall. He either appears visi-
bly against the Plots and Machinations of
the Haughty, or raises up unexpected
Friends to succour and support his Ser-
vants; or by some secret and unseen Me-
thods defeats the Designs, and confounds
the Malice of their Enemies.

To this kind and gracious God, there-
fore, who is a *Father* to the Orphan, and
an *Husband* to the *Widow*; who pleadeth
the Cause of the Indigent, and *helpeth them*
to Right who suffer Wrong, be ascrib'd, as
is most due, all *Might, Power and Domi-*
nion, from henceforth and for evermore.
Amen.

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SERM.

XXX

Collect for
Sexages.
Sunday.

O Lord God, who seest that we put not
our Trust in any thing that we do; merci-
fully grant, that by thy Power we may be
defended against all Adversity, through Je-
sus Christ our Lord. Amen.

The

O Lord

A

Vol. III.

The Joy and Pleasure of Celestial Happiness.

PSALM XVI. II.

*Thou wilt shew me the Path of Life:
In thy Presence is Fulness of Joy,
at thy right Hand there are Plea-
sures for evermore.*

WHATSOEVER scanty and imper-
fect Notions some People may
have of a future and immortal State, and
how ignorant soever they may suppose the
Bulk of the *Jewish Nation* to be of eter-
nal Bliss or Misery; yet an impartial Sur-
vey of the *Law and the Prophets* will soon
rectify these infidel Notions, and settle the
strictest Harmony between the Writings
of *Moses*, and the Gospel of *Jesus Christ*.
As the *Law* was a *School-master* to
bring us to the more manly Discipline of

SERM.
XXI.

SERM. the Christian Faith, and to instruct us in
 XXI. the Rules and Measures of holy Living;
 so we are only to expect in the *New Testa-*
ment what was anciently predicted in the
Old, and the farther Ratification and En-
 forcement of those Precepts, which con-
 vey Life and Immortality by the sole Me-
 rits of our Everlasting Advocate and Re-
 deemer.

Verily there is a Reward to the Righ-
teous, doubtless there is a God that judgeth
the Earth. Nay, so certain is this Judg-
ment, that the Judge standeth at the Door!
 So superlative is this Reward, *That Eye*
 1 Cor. ii. *bath not seen, nor Ear heard, neither hath*
 9. *it entred into the Heart of Man to con-*
ceive the things which God hath prepared
for them that love him! The Trumpet shall
sound, and the Dead shall be raised incor-
ruptible; free from future Shocks and
Disasters, and no longer subject to Pains
and Corruptions; but immortal as the an-
gelic Sons of God, and glorified and trium-
phant as their Almighty Maker. When I
awake up, I shall be filled with thy Righ-
teousness, and rise resplendent with thy in-
corruptible Glory. For I know that my
 Redeemer

Redeemer liveth, and that he shall stand at SERM.
the latter Day upon the Earth: And tho' XXI.
after my Skin, Worms destroy this Body, yet Job xix.
in my Flesh shall I see God: Whom I shall 25, 26, 27.
see for myself, and mine Eyes shall behold,
and not another; though my Reins be con-
sumed within me. Those that sleep in the Dan. xii.
Dust of the Earth shall awake, some to ever- 2, 3.
lasting Life, and some to Shame and ever-
lasting Contempt. And they that be wise
shall shine as the Brightness of the Firma-
ment, and they that turn many to Righ-
teousness, as the Stars for ever and ever.
Then Blessed are the Pure in Heart, for Matth. v.
they shall see God. Then the Righteous 8.
shall be more pure than Light, more re- cap. xiii.
splendent than the Sun, in the Kingdom of 43.
their Saviour; and Fear shall be banished
from the little Flock, whose Father's good Luke xii.
Pleasure is to give them the Kingdom. 32.

IN short, my Brethren, Glory, and Ho- Rom. ii.
nour, and Peace, and Immortality, shall 10.
be to every one that obeyeth the Truth, and
worketh Righteousness: for we all of us
stand, and rejoice in the Glory of God; and cap. v. 2.
being made free from Sin, and becoming the
Servants of God, we have our Fruit unto

SERM. *Holiness, and the End everlasting Life.*

XIX. *For the Gift of God is eternal Life, and*

Rom. viii.

17.

by our Christian Birthright we are Heirs of God, and Joint-heirs with Christ; and being justified by his Merits, we shall be glorified in his Kingdom to all Eternity.

THUS you see, my Brethren, that the *Law and the Prophets*, that our *Saviour* and his *Apostles*, unanimously center in the gracious and immutable Promises of God to his faithful and obedient Servants; and that these Promises shall be fully completed after the Resurrection of the Body, and its Re-union with the Soul, in an incorruptible and immortal State, and the Fruition of everlasting Bliss, by the Merits and Triumphs of this our victorious Redeemer, in the everlasting Kingdom of his Father.

Wherefore, since we are encompass'd about with such a Cloud of Witnesses, and have our Faith confirm'd by such irrefragable Testimonies, and our Expectations enliven'd by the Promises of that God who cannot lie, and the Merits of that Redeemer, who artled for the Salvation, and paid down the Ransom for all the disobedient

Sons

Sons of Adam; let us come boldly to the SERMON
 Throne of Grace; and lay hold of the Pro- **XXI.**
 mises made to our Fathers, and entail'd by
 the strongest Covenants and Obligations
 upon their most distant Posterity. Behold,
 now is the accepted Time; now is the Day
 of Salvation: Embrace the Opportunity
 that is generously offer'd you, and don't
 suffer any Delays to retard your Conver-
 sion, nor any Lethargy or Drowsiness to
 sink your Spirits. Be active and vigilant;
 be up, and doing; to-day whilst it is called
 to-day, lest any of you be harden'd and in-
 fatuated through the Deceitfulness of Sin.
 Come unto me, all ye that travel and are
 heavy laden, and ye shall find Rest to your
 Souls: Arise and walk, O thou diseased
 Sinner; for thy Saviour calls thee. Return
 to thy Rest, O thou tossed with Tempests,
 and afflicted with Storms; for thy Redeem-
 er speaks the Word, and commands a
 Calm; and thou shalt be carried with Safe-
 ty to the Port of Rest, and landed with
 Pleasure at the Haven where thou wouldst
 be.

Thou wilt shew me the Path of Life: In
 thy Presence is Fulness of Joy, at thy right
 Hand there are Pleasures for evermore.

SERM. I. IN the Words there are Two Things,
 XXI. which I shall beg Leave in my future Discourses, more fully to recommend to your Consideration and Observance :

I. THE Promise of God's Enlightning and Instructing Mankind in the Ways and Methods of their Salvation and everlasting Happiness: *Thou wilt shew me the Path of Life.*

II. A Description of those Joys which are to crown the Righteous in a celestial State: *In thy Presence is Fullness of Joy, at thy right Hand there are Pleasures for evermore.*

I. HERE is the Promise of God's Enlightning and Instructing Mankind in the Ways and Methods of their Salvation and everlasting Happiness: *Thou wilt shew me the Path of Life.*

God has not only for a Demonstration of his Power given us a bare Life and Existence here upon Earth, but has created us to be happy, and given us all the Powers and Assistances of obtaining Happiness, and enjoying his unspeakable Blessings to all Eternity: *Thou wilt shew me the Path of Life:*

Ist, IN

1st, IN the Revelation of the Divine SERM.
XXI.
Laws.

2^{dly}, IN the Guidance and Direction
God has given to our Proceeding in
the Ways of Happiness.

3^{dly}, IN the Obstacles and Impediments
it removes in the Progress of our
Duty.

4^{thly}, IN the Assurance of obtaining
our Ends by the Assistance of God's
Grace upon our sincere and honest
Endeavours.

1st, GOD has graciously shew'd us the
Path of Life, in the Revealing and Pro-
mulgation of the Divine Laws to Man-
kind.

A great and inestimable Privilege, this,
to the ransom'd and redeemed World,
however an infallible Church may have
dock'd the Use of it, and starv'd their
Members by *taking away the Key of Know-*
ledge from the Laity! A great Privilege,
I say, to instruct Mankind in the Principles
of their Duty, and prepare for them the
Materials of Happiness, and then to re-
ward them for acting agreeably to the Di-
vine Instructions, and pursuing that Hap-
piness

SERMON. piness which he has so punctually delineated, and so graciously actuated them in the
 XXI. Option and Pursuit of! It is God (our indulgent and beneficent God!) *who works in us to act and to do according to his good Pleasure*; who invigorates our grov'ling Faculties, who raises our dead and sluggish Resolutions, who inflames our earthly and phlegmatic Part, and spiritualizes our gross Desires and carnal Passions.

HAD God left us to stumble in Darkness, and wallow in our Corruption, or given us up to the Tyranny of Satan or Mercy of Sin, there would still be seemingly some fresh Cause to tax the Rebellion in Paradise, and retort our Misery upon our first Parents, and to be melancholy and dejected under the strict Dispensations of infinite Justice: But since Revelation has remov'd all Obstacles, and God's *Word* is a *Light to our Feet*, and a *Lantern to our Paths*, and his blessed Spirit is our Conductor and Assistant thro' all the difficult Passages of a wicked and disastrous World; we have Reason to triumph even in our Unhappiness, and to esteem our Redemption by Christ, and
 our

our Assurance of immortal Glory, more SERM.
than a Counter-Balance to the Loss of a XIX.
terrestrial Paradise, and all the Glories
and Pleasure of a primitive and unpolluted
World.

ST. Paul is so large and express upon
this Point, and carries the Merit of our
Redemption to such a superior Height to
Adam's Transgression, that a Preacher
cannot touch upon this Subject, without
the Recital of his comfortable Words.

The Judgment (says he) was by one to Rom. v.
Condemnation; but the free Gift is by many 16, 17,
Offences unto Justification: For if by one 18, 19.
Man's Offence Death reigned by one, much
more they which receive abundance of Grace,
and of the Gift of Righteousness, shall
reign in Life by one Jesus Christ. There-
fore, as by the Offence of one Judgment came
upon all Men to Condemnation; so, by the
Righteousness of one, the free Gift came
upon all Men unto Justification of Life.
For as by one Man's Disobedience many
were made Sinners, so by the Obedience of
one shall many be made righteous.

THUS hath God effected our Happiness, ver. 8.
and commended his Love towards us, in
that

SERM. *that while we were yet Sinners, Christ died*
 XXI. *for us. And much more then being now*
 ver. 9, 10. *justified by his Blood, we shall be saved*
from Wrath through him: For if when we
were Enemies we were reconciled to God by
the Death of his Son; much more being re-
conciled, we shall be saved by his Life.

Isaiah
 xxxv. 10.

Now the Result of all this fine Reasoning of St. Paul is, that we are greater Gainers by the Cross of Christ, than we were Sufferers by Adam's Transgression; and in the Extasy of the *Evangelical Prophet* may return, as the *ransomed of the Lord*, and come to Zion with Songs and everlasting Joy upon our Heads; and shall obtain Joy and Gladness, whilst Sorrow and Sighing shall flee away. But,

2dly, BESIDES the Assurances which God has given us in his *written Word*, and the Directions which his Son has left for the Conduct of our Lives; we are duely to consider and applaud the standing Assistances which are reach'd out to us, by the Operations of his blessed Spirit, and the Gracious Influence of our Life and Actions towards the Attainment of everlasting Happiness.

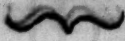
IT

IT was God's Promise to our Representatives at their original Transgression, that the *Seed of the Woman should break the Serpent's Head*; and our Saviour's dying Assurance to his Disciples, and in and through them, to the succeeding Members of his Church, that after his *Departure hence he would send them another Comforter*, who should abide with them for ever, and teach them all Things, and bring all Things to their Remembrance, whatsoever he had said unto them. The Abode of this Comforter, you hear, was to be everlasting, and his Office of perpetual Assistance to the Christian Church: But forasmuch as Miracles were to cease, as soon as the End for which they were ordain'd was accomplish'd; the *Comforter's* Office was chiefly to be continued in the Guidance, Support, and Protection of the faithful in the Course of their Christian Warfare, and the Discharge of evangelical Duties. Here our Saviour's forecited Promise is abundantly accomplish'd, *that the Comforter shall abide with us for ever*, and we shall receive his gracious Influences and Assistances in the Management of our Lives thro'

SERM.

XXI.

John xiv.
16, 26.

SERMON. thro' this militant State, and the Convey-
 XXI.  ance of our Souls to immortal Glory in the
 Kingdom of the Father.

THEN let not your Hearts be troubled,
 nor any Difficulties dismay you in the
 Progress of your Religion, and the Pur-
 suit of your Salvation. *Ye believe in God,*
 (says our Saviour) *believe also in me.* God's
 Promises are still the same, and his Mer-
 cies are renew'd every Minute. The blef-
 sed Comforter is still your Attendant and
 Assistant; and if Sin and Ingratitude don't
 drive him from your Habitations, *he will*
always work in you both to will and to do,
according to his good Pleasure: He will
 purify your Hearts, sanctify your Affecti-
 ons, direct your Wills, guide your Acti-
 ons, and prevent you in all your Doings,
 and further you in every Step of your Pro-
 gress to his heavenly Kingdom.

3dly, A farther Progress of God's Good-
 ness, in shewing and directing us in the
 Paths of eternal Life, is by removing the
 Obstacles and Impediments which are
 thrown in our Way by Sin and the Devil,
 or by the vain Allurements of this World,
 and the Suggestions and Flatteries of cor-
 rupted Nature.

How-

HOWEVER dark and melancholy the SERM.
Prospect may seem to be upon Earth, yet XXI.
some Beams of Light will always irradiate
the Faithful, some spiritual Comfort re-
fresh and strengthen the *Laborious* and
Heavy-laden. Our very Afflictions are
divine Favours, our Troubles Advance-
ments, and the Mortifications of the Bo-
dy, the Life and Prosperity of the Soul. *It*
is good for me, (says holy David) that I Pfal. cxix.
have been afflicted: for before I was afflict- 67, 71.
ed, I went astray; but now have I kept
thy Word. Prosperity either lulls us asleep,
or keeps the thoughtless and inadvertent
Sinner in Ignorance and Stupidity; but
Adversity awakens us into Consideration
and Reflection, gives us a due Notion of
Pleasure and Wantonness, and lifts the
Soul from the dirty Enjoyments of Earth
to the more refin'd and spiritual Exercises
of Angels and Martyrs. — And this brings
me to the

4th and last Thing propos'd from the
Text, viz. *The Assurance of obtaining our*
Ends, by the Assistance of God's Grace up-
on our sincere and honest Endeavours.

WE

SERM. WE are plac'd here in a State of Trial
 XXI. and Warfare, and we must take the nicest
 ~~~~~ Care *so to run that we may obtain*; so to  
 manage our Christian Warfare, that we  
 may come off victorious and triumphant in  
 the End: So courageously *to fight the good*  
*Fight*, and with such Resolution and Mag-  
 1 Cor. ii. nanimity *to keep the Faith*, that we may  
 9. henceforth put on the *Crown of Glory*,  
 which God has promis'd and *prepar'd for*  
*them that love him.*

OUR great Encouragement in our Chri-  
 stian Warfare, is, that our Labour is de-  
 lightful, and our Reward certain. We  
 are not put off with fallacious Promises,  
 and doubtful and uncertain Events; but  
 have all the Assurance which any Thing  
 future is capable of giving, or an immu-  
 table Promise of the *Father*, and the me-  
 ritorious Conquest of the *Son* can entitle  
 us to.

FOR the Completion of these inestima-  
 ble Privileges the Veracity of God is  
 stak'd, the Merits of our Redeemer inter-  
 cede, God's Word and Sacraments are our  
 standing Security; the Mission of the  
 Holy Ghost is the infallible Pledge of our  
 Saviour's

Saviour's Love, and the Assurance of im- SERM.  
mortal Glory the unalterable Covenant XXI.  
with the Faithful. 

O! then, let me prevail with you all to act up to the Dignity of your Christian Profession, and to lead the Life of Faith and Obedience here, that ye may be Companions of your God and Saviour in the Kingdom of his Glory, and be jointly employ'd with Saints and Angels in Halleluiahs and Praises to all Eternity.

I SHALL beg leave to conclude this Discourse with an excellent *Collect* of our Church, which directs our Practice upon the Subject we have been treating, and would compleat our eternal Happiness in the Love and Fruition of our God and Saviour.

*O God, who hast prepared for them that love thee, such good Things as pass Man's Understanding; pour into our Hearts such Love towards thee, that we loving thee above all things, may obtain thy Promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.*

Coll. for  
6th Sun-  
day after  
Trinity.

Saviour's Love, and the Assurance of his-369  
 mortal Glory the unspeakable Covenant XXI.  
 with the Faithful.

O then, let me prevail with you all  
 to act up to the Dignity of your Christian  
 Profession, and to lead the Life of Faith  
 and Obedience here, that ye may be Com-  
 panions of your God and Saviour in the  
 Kingdom of his Glory, and be jointly  
 employ'd with Saints and Angels in Hallel-  
 luahs and Praises to all Eternity.

I shall beg leave to conclude this  
 Discourse with an excellent Copy of our  
 Church, which dwells our Practice upon  
 the Subject we have been treating, and  
 would complement our eternal Happiness in  
 the Love and Favour of our God and  
 Saviour.

O God, who hast prepared for them that love thee,  
 these things, such good Things as pass Man's  
 Understanding; pour into our Hearts such  
 Love towards thee, that we being thus a-  
 ble all things, may obtain thy Promise,  
 which exceed all that we can desire, through  
 Jesus Christ our Lord Amen.



# The Joy and Pleasure of Celestial Happiness.

PSALM XVI. II.

*Thou wilt shew me the Path of Life:*

*In thy Presence is Fulness of Joy,  
at thy right Hand there are Plea-  
sures for evermore.*

**T**HESSE Words were propos'd to SERM.  
your Consideration, in my last Dis- XXII.  
course, under this Twofold View:

**I.** THE Promise of God's Enlightning  
and Instructing Mankind in the Ways  
and Methods of their Salvation and  
everlasting Happiness: *Thou wilt shew  
me the Path of Life.*

**II.** THE Description of those Joys which  
are to crown the Righteous in a ce-  
lestial State: *In thy Presence is Ful-*

SERM.  
XXII.*ness of Joy; at thy right Hand there  
are Pleasures for evermore.*

IN treating upon the *First* of these Particulars, I endeavour'd to shew the Goodness of God to the ignorant and corrupted Sons of Men, in the Revelations and Discoveries which his infinite Wisdom, *in divers Times and sundry Manners*, has been pleas'd to exhibit, for the reforming our Understandings, and the directing our Wills, in the Search of Truth and the Practice of Virtue and Holiness.

AND because *strait is the Gate, and narrow is the Way that leadeth to Life*, I proceeded to fortify your Minds in this transitory and militant State, and to remove all Obstacles and Impediments which might obstruct and molest your Passage to everlasting Glory.

IN the last place, I apply'd myself to shew, that if there were *first in you a willing Mind*, and an hearty Readiness to comply with the Laws and Injunctions of your Maker, God would never be wanting to bless your sincere and honest Endeavours in the Ways of Truth and Righteousness, and to give you all proper Assistance

sistance for the obtaining of everlasting **SERM.**  
Happiness and Salvation. **XXII**

I SHALL now proceed a little farther,  
in a faint and imperfect Description of our  
celestial Happiness.

I SAY, a faint and imperfect Descrip-  
tion; because St. Paul, who was the best  
Judge in this Affair, as being caught up  
into Paradise, declar'd, *That Eye had not* **1 Cor. ii:**  
*seen, nor Ear heard, neither have entered*  
*into the Heart of Man, the things which*  
*God hath prepared for them that love him.*

THE Scripture, in this Case, must be  
our Guide and Direction; and from the  
Light of God's holy Word, we may make  
some Discoveries of the Happiness of the  
Dead in the Presence of their God, and  
the Kingdom of their Redeemer.

To proceed a little more distinctly up-  
on this Head: We may contemplate our  
Happiness,

1<sup>st</sup>, FROM the comfortable Doctrine of  
the Resurrection from the Dead.

2<sup>dly</sup>, FROM the Fulness of Joys and  
Pleasures in a celestial State: *In thy*  
*Presence is Fulness of Joy.*



SERM.  
XXII.

3dly, FROM the eternal Duration of these celestial Joys and Pleasures:

*They are at thy right Hand for evermore.*

4thly, FROM the Company and Society, which are to entertain the Faithful to all Eternity.

1st, FOR the Introduction to a future State, we must take our Rise from the Resurrection of the Dead: for without the Assurance and positive Belief of this Doctrine, all our fine Discourses of another World are but declamatory Harangues, and Descriptions of an imaginary Paradise. But, if *this Corruptible shall put on Incorruption*, and *this Mortal* be clothed with *Immortality*, all the Scoffs of Atheists and Buffoons are at an end, and a more glorious Scene shall be display'd to the Righteous, than what the *Sensualist* and *Epicure*, in the Height of their Reveling and Wantonness, have had the least Glimpse of Enjoyment. The *Trumpet* shall sound, the *Graves* shall be open'd, and the *Dead* shall be rais'd incorruptible: *All that are in the Graves*, all that are in the Repositories of the Dead, shall hear the Voice of their

their Judge, and shall come forth, some to SERM.  
the Resurrection of eternal Life, and some XXII.  
to Shame and everlasting Contempt, in the  
Resurrection of Damnation.

John v.  
28, 29.  
Dan. xii.  
2.

AT this last Scene of Action, there  
shall be a Re-union of Soul and Body to  
be Partners in Bliss or Misery, as they  
were before Companions in a virtuous or  
a sinful Life. All Distinctions shall then  
be laid aside, all Marks and Disguises of  
Dissimulation unveil'd, all the Artifices of  
Craft and Subtilty defeated, and the trem-  
bling Agents stand naked before the im-  
partial Tribunal of their Judge, expecting  
their Fate according to the Quality of their  
Actions. *Then shall the People hear, and*  
*be afraid, and Sorrow shall take hold of the*  
*Inhabitants of Palestina.* Then the Arch-  
angel shall erect the Tribunal of our Judge  
in the Air, and the Lord shall descend  
with ten thousand of his Saints, to execute  
Judgment upon all, and to convince all that  
are ungodly among them, of all their ungod-  
ly Deeds which they have ungodly commit-  
ted, and of all their hard Speeches which  
ungodly Sinners have spoken against him.

Exod. xv.

14.

Jude 14,

15.

SERM. IN this Perplexity of the Wicked, in  
 XXII. this Hurry and Distraction of guilty Souls,  
 ~~~~~ *marvelous Light* shall spring up to the  
 faithful and obedient Sons of *Adam*, and
 all the Storms of Persecution shall be re-
 counted with Delight and Pleasure. For
 the Souls of the Righteous are in the Hand
 of God, and there shall no Torment touch
 them. In the Sight of the Unwise they
 seemed to die, and their Departure is taken
 for Misery, and their going from us to be
 utter Destruction: But they are in Peace.
 For though they be punished in the Sight of
 Men, yet is their Hope full of Immortality.
 And having been a little chastised, they shall
 be greatly rewarded: for God proved them,
 and found them worthy for himself. They
 shall judge the Nations, and have Dominion
 over the People, and their Lord shall reign
 for ever, and such as be faithful in Love
 shall abide with him: for Grace and Mer-
 cy is to his Saints, and he hath Care for his
 Elect.

BE not therefore afraid of evil Tidings,
 nor dismay'd in your Progress through a
 barren and disastrous Wilderness. Set thy
 Heart aright, and cleave unto the Lord,

and

and depart not away, that thou mayst be in-creased at thy last End. Believe in him, and he will help thee: Order thy Way aright, and trust in him. Ye that fear the Lord, wait for his Mercy; and go not aside, lest ye fall. Ye that fear the Lord, believe him, and your Reward shall not fail. Ye that fear the Lord, hope for Good, and for everlasting Joy and Mercy.

SERM.

XXII.

Eccles. ii.

ver. 7.

ver. 8.

ver. 9.

THEN be not full of Heaviness, O my Soul: Be not disquieted within me. O put thy Trust in God; for I will yet give him Thanks, which is the Help of my Countenance, and my God. Lift up your Heads, ye everlasting Gates; and be ye lifted up, ye everlasting Doors, and the King of Glory shall come in. Advance, advance, ye Righteous: Put on glorious Apparel, ye suffering Servants of the holy Jesus. The Graves shall be enliven'd, the dead Men shall live; together with my dead Body shall they arise. Awake and sing, ye that dwell in the Dust: for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.

Psal. xliii.

5. 6.

Psal. xxiv.

9.

Isa. xxvi.

19.

Be joyful in the Lord, O ye Righteous; for your good Deeds have enter'd into Glory;

SERMON. Glory; your Alms and Charity, your
 XXII. Faith and Devotion have prepar'd a Place
 for your Reception, and shall dignify and
 distinguish your Persons in the Kingdom
 Matt. v. 8. of your Redeemer. *Blessed are the pure*
 Pl. cxix. 1. *in Heart: Blessed are the undefiled in the*
Way, who walk in the Law of the Lord,
for they shall see God, and rise triumphantly
to his Glory in the Day of Judgment and
Retribution.

WHAT then though our Days upon
 Earth should be spent in Grief, and our
 Years with Mourning? The Scene will be
 soon alter'd to our Joy and Comfort, and
 both the Sufferings and Actions of the
 Righteous shall be everlastingly rewarded
 by a glorious and a triumphant Resurrec-
 tion. This is, as it were, the Beginning
 of eternal Life, the first Entrance into the
 Mansions of our Father's Glory, and the
 Investiture of the Soul in the Triumphs
 and Victories of the Captain of our Salva-
 tion. In my Father's House, (says our
 John xiv. 2, 3. blessed Saviour) are many Mansions; if it
 were not so, I would have told you: I go to
 prepare a Place for you: And if I go and
 prepare a Place for you, I will come again,
 and

and receive you unto myself, that where I SERM.
am, there ye may be also. This Change of XXII.
Places, this Alteration by Death, and As-
surance of a glorious Resurrection, sweet-
en'd all the Turmoils and Hardships of a
miserable Life, and made the Apostles
take Pleasure in Infirmities, in Reproaches,
in Necessities, in Persecutions, in Distresses
for Christ's sake. For, though in this
Tabernacle they groaned being burthened,
yet their Belief and Assurance was, that
Mortality should be swallow'd up of Life,
that Poverty should be succeeded by Rich-
es, and temporary Disgrace with eternal
Honours. For which Cause, (says St.
Paul) we faint not; for though our out-
ward Man perish, yet the inward Man is
renewed Day by Day. For our light Af-
fliction, which is but for a Moment, work-
eth for us a far more exceeding and eternal
Weight of Glory; while we look not at the
Things which are seen, but at the Things
which are not seen: For the Things which
are seen are temporal, but the Things which
are not seen are eternal. The Bodies of
the Sufferers shall be no more the Subject
of Diseases and Persecutions, nor led in
triumph

2 Cor. xii.
10.

2 Cor. iv.
16, 17, 18.

vixi 31
-2-4

SERM. triumph by Death and the Grave; but be
XXII. immortaliz'd and sublimated from all the

Corruptions of the grosser Parts of Matter, and by a Re-union with the Body fitted for the Society and Correspondence of Saints and Angels in the Regions of everlasting Light and ineffable Glory.—But,

2dly, As we are to be chang'd and purified by the Resurrection from the Dead; so we are assured, in this refin'd State, to enter into the Joy of our Lord, and to be refresh'd with the Fulness of Pleasure and Happiness: *In thy Presence is the Fulness*

of Joy; Joy in full Weight and Measure, without any Mixture or Alloy, without

any embittering or fatiguing Disasters:

No Interruption shall break your Pleasure,

no Satiety cloy your Appetites, no Repetition nauseate your Faculties: *For since*

the Beginning of the World, Men have not

heard, nor perceived by the Ear, neither

bath the Eye seen, O God, besides thee,

what thou hast prepared for him that wait-

eth for thee. Thou meetest him that re-

joiceth, and worketh Righteousness; those

that remember thee in thy Ways, shall be

glorified in thy Presence, and dignified

with

If. lxiv.

4. 5.

with Crowns and Scepters in thine ever-
lasting Kingdom. Come, ye blessed Chil-

SERM.

XXII.

dren of my Father; advance, ye suffering
and persecuted Souls; raise your Spirits,
ye pure in Heart, and humble in Mind:

For the Day of your Redemption is com-
menc'd, and it is your Father's good Plea-
sure to give you the Kingdom. Your La-
bours are now finish'd, your Sorrows are

converted into Joy, your Wounds are
Triumphs, and your Death an Entrance

upon Immortality. Ye shall stand perpe-
tually before the Throne of God, and he that

Rev. vii.

15, 16, 17.

sitteth on the Throne shall dwell among you.
Ye shall hunger no more, neither thirst any
more; neither shall the Sun light on you,

nor any Heat. For the Lamb which is in
the midst of the Throne, shall feed you, and

shall lead you unto living Fountains of Wa-
ters: And God shall wipe away all Tears
from your Eyes.

3dly, To the Greatness of celestial
Joys, we may add the Eternity of them:
At thy right Hand there are Pleasures for
evermore!

ALL earthly Enjoyments are sow'ed by
their short Continuance, and balk the Ex-
pectation

SERMON. XXII. expectation of their Occupiers by their Emptiness and Uncertainty. What is said of the *Man of Honour* by the *Psalmist*, is experimentally true of the *Epicure*, the *Drunkard*, the *Harlot*, the *Extortioner*, or any other vicious Person: *I went by his Place, and lo! he was gone: I sought him, but he could no where be found*: His Foundation was upon a sandy and precarious Bottom; and the Building could not withstand the Shocks beneath, nor the Violence of Storms and Tempests from above: But the religious Architect wisely builds his House upon a Rock; and tho' the Rains descend, the Floods arise, and the Winds blow, and beat upon that House, yet it falleth not, because it was founded upon a Rock. Religion is a permanent and lasting Foundation, and Godliness is profitable for all Things, having the Promise of the Life which now is, and of that which is to come: Time is only an Earnest of Eternity, and the Pleasures and Affluence of this World a short, imperfect, and fading Representation of the everlasting Joys in a celestial Kingdom. At thy right Hand, there are Pleasures for evermore! For evermore!

Matt. vii.
25.

more ! O vast Eternity ! How dost thou SERM.
swallow up my Thoughts, and nonplus XXII.
my Imagination ! *For evermore !* O thou
unexhausted Magazine of Bliss ! O thou
incomprehensible Profusion of Glory !
which after ten thousand Times ten thou-
sand Ages are spent, shall always be to
begin, and never, never have an End !

THE *immortal Crowns, that fade not
away, shall everlastingly adorn the Brows
of the Faithful : The Kingdom, that can-
not be shaken, shall be the Inheritance of
the meek and contrite Hearts : Houses not
made with Hands, eternal as their omni-
potent Maker, and entertaining as the Pa-
radise of God, shall be the joyful Habi-
tation of those who once suffer'd for
Righteousness-sake, and sacrific'd their Lives
and Fortunes for a crucified Jesus, and
the divine Truths of his everlasting Do-
ctrine and Gospel. — But,*

4thly, A FARTHER Representation of
celestial Joys arises from the Company and
Society which is to entertain the Faithful 2 Cor. xii.
to all Eternity in a glorified State. 4.

ST. Paul, who was caught up to the
third Heavens, must be our safest Di-
rector

SERMON. rector in this Case, and from a short Pa-
 XXII. raphrase upon his Words in the *twelfth*
 Chapter of the Epistle to the *Hebrews*,
 and the 22d, 23d, and 24th Verses, I shall
 conclude this Discourse. *Ye are come* (says
 he) *to Mount Sion, and unto the City of*
the living God, the heavenly Jerusalem;
and to an innumerable Company of Angels,
to the general Assembly and Church of the
First-born, which are written in Heaven,
and to God the Judge of all, and to the
Spirits of just Men made perfect, and to
Jesus the Mediator of the new Covenant,
and to the Blood of sprinkling, that speak-
eth better Things than that of Abel.

THE Apostle, in this remarkable Place,
 begins his Description of Heaven by an
 Allusion to *Mount Sion* on Earth; and *St.*
John, in his *Revelations*, closes his Cha-
 racter of the *New Jerusalem* with this
 pompous and magnificent Description; *that*
the twelve Gates were twelve Pearls, every
several Gate was of one Pearl: And the
Street of the City was pure Gold, as it
were transparent Glass. In this City he in-
 troduces God himself, the *lofty One* that
inhabiteth Eternity, encircled with the
 noble

Rev. xxi.
 21.

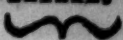
noble Army of Saints and Martyrs, and SERM.
wiping away all Tears from their Eyes; XXII.
that there should be no more Death or De- Rev. xxi.
struction, neither Sorrow nor crying, nei- 4
ther shall there be any more Pain: For the
former Things are passed away; and a new
Heaven and a new Earth, (wherein dwel-
leth Righteousness) shall be display'd in the
Place of this fading and elementary Com-
position of corruptible Matter. Then
shall the Judge of all the Earth appear
with Crowns and Scepters in his Hand to
dignify the Persons, and enoble the Ser-
vices of such as have worshipped him in
Spirit and in Truth, and thro' all the
Storms of Adversity, as well as the flat-
tering Temptations of Prosperity, have
kept the Faith inviolate and unspotted to
the End. For I will give (says God) unto ver. 6, 7.
him that is athirst, of the Fountain of the
Water of Life freely: And he that over-
cometh shall inherit all Things, and I will
be his God, and he shall be my Son. Then
shall the everlasting Gates lift up their
Heads, the everlasting Doors shall be lifted up;
and the great Voice from Heaven shall be
proclaim'd, Behold, the Tabernacle of God.

SERM. *is with Men, and he will dwell with them,*
 XXII. *and they shall be his People, and God him-*
 ~~~~~ *self shall be with them, and be their*  
*God.*

THUS enobled and adorn'd with this divine Relation, thus dignified and distinguish'd with the Ensigns of the Cross, shall the faithful Sons of God come from the East and from the West, from the North and from the South, and sit down with Abraham, Isaac, and Jacob, in the Kingdom of their Father, and triumph with Martyrs and Angels, their heavenly Companions, to all Eternity. Then, then, shall the whole Choir of the heavenly Host unite in Consort with the Spirits of just Men made perfect, and being clothed with white Robes and Palms in their Hands, shall sing Blessing, and Glory and Honour, and Hallelujahs, and Praises and Adorations to him that sitteth upon the Throne, and to the Lamb for evermore.

Rev. vii.  
9:

NOW to this blessed Inheritance of Glory and Immortality, to this seraphic Society of the first-born in the Kingdom of Heaven, God of his infinite Mercy bring us all in the glorified State of his triumphant

phant Church, and the victorious Reign **SERM.**  
of the *Messiah*, our everlasting King and **XXII.**  
Saviour. *Amen.* 

*The Grace of our Lord Jesus Christ,  
and the Love of God, and the Fellowship of  
the Holy Ghost be with us all evermore.  
Amen.*

**C c 2**

**The**

**I**N this Chapter we are presented with **SERM.**  
A very frightful and astonishing Ac- **XXIII.**  
count of the design'd Judgments of God  
upon the Jewish Nation. The Descrip-

**C c 3**

**men**





## The Duty of Fasting and Prayer.

JOEL II. 12, 13.

--- Turn ye even unto me with all  
your Heart, and with Fasting,  
and with Weeping, and with  
Mourning.

And rent your Heart, and not your  
Garments, and turn unto the Lord  
your God : for he is gracious and  
merciful, slow to Anger, and of  
great Kindness, and repenteth him  
of the Evil.

**I**N this Chapter we are presented with SERM.  
a very frightful and astonishing Ac- XXIII.  
count of the design'd Judgments of God  
upon the Jewish Nation. The Descrip-

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SERM. tion is so black and gloomy, that nothing  
XXIII. but the total Destruction of this World at  
the last and terrible Day of the Lord, can  
equal it.

It begins with such an unusual Salu-  
tation, as may make our *Knees*, like *Bel-  
shazzar's*, smite against one another, and  
render our *Heart*, in the midst of our *Bo-  
dies*, like melting Wax.

Joel ii. 1. Blow ye the Trumpet in Zion, and sound  
an Alarm in my holy Mountain: Let all  
the Inhabitants of the Land tremble. And  
who indeed can but shake and tremble?  
What Heroe can secure his Courage?  
What Statesman maintain his Politics at  
this frightful Juncture? For the Day of  
the Lord cometh, for it is nigh at hand.

ver. 11. The Day of the Lord is great, and very  
terrible, and who can abide it? A Day of  
Darkness and of Gloominess; a Day of  
ver. 2. Clouds and of thick Darkness, as the Morn-  
ing spread upon the Mountains. All the

dismal Appearances of Nature, all the  
Shocks and Convulsions of the Universe,  
are but faint Images of this approaching  
Desolation. For the Earth shall quake, the  
ver. 10. Heavens shall tremble, the Sun and the  
Moon

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*Moon shall be dark, and the Stars shall withdraw their shining.* SERM.  
XXIII.

THE more yet to aggravate and enhance this Judgment, the Enemies which were to besiege Zion, are set off in the most formidable Colours, and represented in all the Terror and Cruelty of experienc'd and unparallel'd Warriors. *They are said* Joel ii. 2. *to be a great People and a strong; there hath not been ever the like, neither shall be any more after it, even to the Years of many Generations. A Fire devoureth before them, and behind them a Flame burneth.* *Like the Noise of Chariots on the tops of Mountains shall they leap; like the Noise of a Flame of Fire that devoureth the Stubble, as a strong People set in Battle-array: before their Face shall the People be much* ver. 6. *pained. All Faces shall gather Blackness. They shall run like mighty Men, they shall climb the Wall like Men of War, and they shall march every one on his Ways, and they shall not break their Ranks. Neither shall* ver. 8. *one thrust another; they shall walk every one in his Path, and when they fall upon the Sword, they shall not be wounded. They shall run to and fro in the City: They shall*



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SERM. *run upon the Wall, and they shall climb up*  
 XXIII. *upon the Houses: They shall enter in at the*  
 ~~~~~ *Windows like a Thief.*

Now at the Sight of so potent and invincible an Enemy, and under the Terror of such fatal Prognostics and Curses; What, O God, could thy People do? Or whither could they flee for Shelter and Protection? Why! thou thyself hast instructed them in this dire Exigency: Thou hast inform'd them, that thy Judgments are conditional, thy Threatnings revocable; and that Sorrow for Sin, and Amendment of Life, will appease thy Vengeance, and restore Offenders to thy wonted Favour.

Therefore also now, saith the Lord, Turn ye even to me with all your Heart, and with Fasting, and with Weeping, and with Mourning.

And rent your Heart, and not your Garments, and turn unto the Lord your God: for he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

My present Business shall be, to explain and enforce these penitential Words
 of

of the Prophet *Joel*, in such a plain and practical Manner, that we may be drawn to Obedience by other Men's Examples; and from a due Consideration of the Terrors of the Lord, and the Demerits of our own Actions, break off our Sins by Repentance, and secure the Divine Favour and Pardon by Newness of Life.

THESE Exercises are the proper Entertainment of *Lent*; and I hope that I shall be neither unmindful of the Rules of Religion, nor regardless of your spiritual Welfare, whilst I inculcate those Doctrines, which the Solemnity of this Season doth now call upon you for the Performance of, and to which all the *Collects* and *Lessons*, all the *Epistles* and *Gospels* of our Church, are in a more peculiar Manner adapted.—

In the Words, now read to you, there are *Two* Things observable:

I. THE several Qualifications and Properties of true Repentance.

II. THE Effect and Influence which such a Repentance is likely to have upon God.

I. I SHALL consider the several Qualifications and Properties of true Repentance,
in

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SERM. in that Order which they are plac'd before
XXIII. me in the Text : *Turn ye even to me with*

*all your Heart, and with Fasting, and
with Weeping, and with Mourning; and
rent your Hearts, and not your Garments,
and turn unto the Lord your God.*

IN which Words, there are these Four
Things propos'd to a Sinner for the effect-
ing of his Repentance.

1st, A Call for his immediate *Conversion,*
or *Return* from the Error and Wick-
edness of his Ways : *Turn ye.*

2^{dly}, THE Person to whom this con-
verted Sinner is to return : *To me,*
even to me, saith the Lord.

3^{dly}, THE Disposition of his Mind in
Conversion, or the sincere relinquish-
ing of all his Sins : *This turning to
God must be with all the Heart.*

4^{thly}, SOME external Signs and Eviden-
ces of completing our Repentance ;
such as *Fasting, Weeping, and Mourn-
ing, and renting our Hearts, and not
our Garments, and turning to the
Lord our God.*

1st, WE are presented in the Text with
a Call or Invitation to the Sinner, for his
immediate

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immediate Conversion, or Return from SERM.
the Error and Wickedness of his Ways: **XXIII.**

Turn ye. This shews a miserable Defection, a fatal Bias upon the Will and Affections, and a total Corruption of Principles in the Jewish Nation. *They were altogether gone out of the way, and become abominable.* The Corruption had seiz'd all Orders and Degrees of Men; and from the Sole of the Foot even unto the Head, there was no Soundness, but Wounds, and Bruises, and putrifying Sores. Their Faith was shipwreck'd, and their Morals debauch'd. Their Faces were turn'd from the Lord, and their Hearts estranged from his Ordinances.

It is highly probable, that their old Sin of Idolatry had seiz'd the Jews, and that the Notion of a true God, who had so often and so signally deliver'd them, was obscur'd and darken'd in their Minds. In this Case, they had need of the same Advice, which the Prophet Jeremy and his other Brethren so frequently inculcated to their rebellious Countrymen: *Stand ye* Jer. vi. 16.
in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein.

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SERM. therein. *To the Law, and to the Testimo-
XXIII. ny; to Moses and the Prophets* are ye to
Isa. viii. have recourse; and by the Precepts and
 20. Injunctions deliver'd to your Fathers, ye
 are to regulate your Practices, and reform
 your Lives.

2dly, WE may be more fully inform'd
 in the Nature and Extent of our *Conver-*
sion, by considering the Person to whom
 this converted Sinner is to return: *Turn*
ye to me, even to me, saith the Lord. It
 is God we have offended, and to God we
 must make our Submission. We must
turn to God exclusive of all other Beings,
 who have neither the Custody of our Per-
 sons, nor the Disposal of our Souls; who
 have neither the Commission to forgive,
 nor the Power to inflict eternal Punish-
 ment.

IT is true, if our Offences are *against*
Men, and either by Words or Actions we
 have invaded their Property, or attack'd
 their Reputation, we are to make Satis-
 faction to the injur'd Parties; but so still,
 as to include the Divine Majesty, whose
 Laws we have broken, whose Govern-
 ment we have invaded, whose Threat-
 nings

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nings we have contemn'd, and whose Judgments we are subject to. SERM.
XXIII.

IT is in vain to address other Deities, or to substitute Proxies in Heaven for our Intercessors. Ye are to go every one of you to your injur'd Neighbour for Reconciliation; ye are to appear personally in the Congregation to deprecate your Sins, and to prostrate yourselves in the most humble Devotion before the Footstool of offended Majesty. *Assemble the Elders,* Joel ii. 16, 17.
(says the Prophet upon this solemn Occasion :) *Sanctify a Fast: Gather the Children, and those that suck the Breasts: Let no Sex or Age be excus'd in these national Humiliations; but let every one that has, or may expect a Blessing in the Preservation of his Country, bear his Part in this mournful Procession. Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet. Let the accustom'd Solemnities of Mirth cease, and Sackcloth and Ashes be the Wedding-Garment. Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine Heritage to Reproach.* Let the

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SERM. the Affections of the People keep pace
XXIII. with the Mouth of the Congregation, and

every Tongue declare the secret Regret and Compunction of the Soul. For, ^{or to} 3^{dly}, *THIS* Turning to God must be *with all your Heart*. God will not be pleased with partial Obedience, or hypocritical Devotion: He pierces into the *very Joints and Marrow*; throws by the Surface and Outside of a Penitent; and is not to be impos'd upon by the wringing of the Hands, or the Formality of the Countenance: He requires Faithfulness and Sincerity, Uprightness and Constancy, a bleeding Heart, as well as a mortified Countenance, to procure Pardon and Acceptance *at the Throne of Grace*. Omniscience is not to be impos'd upon by Show and Formality, nor Justice brib'd with partial Obedience. *My Son, give me thy Heart*, is the Request of our heavenly Father: *Spirit and Truth* are the Life of Christian Devotion, and *Repentance not to be repented of*, is the only Evidence of Pardon and Acceptance. *Why approach ye my Courts, ye Formalists and Hypocrites? Why bring ye me vain Oblations,*
ye

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ye double-minded and insincere Converts? *SERM.*
To what End are outward Marks and Di- *XXIII.*
stinctions? Lip-service and *bodily Exercise?* ~~~~~

Incense is an *Abomination* from polluted Hands; and *Prayer* from an impenitent Heart is an Aggravation of Sin. *He is not a Jew, which is one outwardly; neither is that Circumcision, which is outward in the Flesh: But he is a Jew, which is one inwardly; and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.* There is a spiritual Meaning in these outward and carnal Ordinances; and whoever does not attend to the Life of the Precept, will find but little Advantage from a corporal Compliance with the dead Letter. The Prophet *Isaiab* has long ago complain'd against this People for Hypocrisy and Dissimulation; and our Saviour applies the Complaint to their Descendants in his Time, *That they drew near to him with their Mouth, and honoured him with their Lips, but had removed their Heart far from him; and their Fear towards him was taught by the Precepts of Men.* They had no true Principle of Vir-
tue

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SERM. tue and Holiness in them; but all their
 XXIII. Actions were turn'd upon a wrong Bias,
 and their Fears were influenc'd, and their
 very Devotions guided by Flattery and
 Interest.

THESE indeed were the very best and
 most solemn of their Performances; but,
 in other respects, their Obstinacy and Per-
 verseness made St. Stephen, at his Execu-
 tion, stile them, *Uncircumcis'd in Heart
 and Ears*; and *their several* Doublings,
 Changes and Hypocrisies in Religion oc-
 casion'd that strict and severe Precept of
*Moses, Thou shalt love the Lord thy God
 with all thine Heart, and with all thy Soul,
 and with all thy Might.* Whenever they
 deviated from this Rule, they were to re-
 cover themselves to their original Institu-
 tion, and to turn heartily and affectionate-
 ly to God in all those Instances of Duty,
 wherein they had strayed and departed
 from his Commandments.

FROM what has been said, I hope the
 Foundation of Repentance may be truly
 laid, and some Mistakes about it fairly
 rectified. You see the first Step in this
 great Duty, is a *Sense* and *Knowledge* of
 Sin;

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Sin; from this *Knowledge* arises Detesta- SERM.
tion and Abhorrence; from *Abhorrence*, XXIII.
Prayer and Confession; from *Confession*,
Amendment and Reformation of Life.

IN this Gradation or Progress of a Penitent; the *Lips* are to *speak* from the *Abundance of the Heart*; the inward Passions and Desires are to be duly inform'd and regulated, and no hypocritical Guile or Ostentation is to appear in the outward Gestures and Deportment.

FOR the Completion and perfecting of our Repentance, we are to take care, in the

1st place, THAT it be universal, and extend to every Breach or wilful Neglect of our Duty.

THERE is to be no Dodging or Prevarication in a Point which Salvation depends upon; no Concealment in favour of a darling and beloved Crime; no Shuffling for the Countenance of Men; nor any Confidence or Presumption of imposing upon God.

WE are to look upon ourselves as *dead in Trespases and Sins*, as condemn'd Malefactors, who have only a conditional Re-

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SERM. leave, and must compleat our Pardon by
XXIII. the Regularity of our future Actions.

Now as we are *dead unto Sin* by Repentance, we are to be *regenerated* by Grace, and to *live unto God* by *Faith* and *Newness of Life*. We are not to cast a Look backward upon a wanton *Sodom*; nor to say of any of our darling Sins as *Lot* did of *Zoar*, *It is but a little one*, and upon this View presume upon God's Goodness to pardon it. Whilst one Lust remains, the unregenerate Principle ferments, and the Enemy lurks within the Garison: Inordinate Desire is not conquer'd; and the Concealment of a Spark of Fire will soon break into a Flame, and consume the whole House. *Root and Branch* must be the Work of a Penitent; an utter *Renunciation of Satan* for the Service of the *Captain of our Salvation*; and not a Relaxation in *one Point*, for Dread of the Guilt of the *whole Law*.

2dly, THE Penitent should consider the Justice and Holiness of that God, with whom he is now transacting and tendering his Repentance: This will make him dread to appear before the Divine Majesty with

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with Show and Grimace, and induce him SERM.
to discard all Hypocrisy and Counterfeit in XXIII.
the Progress of his Humiliation. *The Lord* 1 Sam. ii.
is a God of Knowledge, and by him Actions 3. cap. xvi. 7.
are weighed. He seeth not as Man seeth,
neither are his Thoughts like our Thoughts :
for Man looketh upon the outward Appearance,
and is liable to be impos'd upon ; *but*
the Lord looketh upon the Heart, and knows
our Thoughts in the very Act of Concep-
tion. Omniscience pierceth into the *Joints*
and Marrow ; views the dark Labyrinths
and Recesses of Conscience ; and often-
times draws Evidence for our Acquittal
or Condemnation from such Facts, as no
Eye but his own can discern, no Judge but
Omniscience can be acquainted with.

THESE Considerations should work up-
on a Penitent for such a Regulation of his
Heart, such a Disposition of his spiritual
Affairs, as God has promis'd to accept, and
the Articles of the second Covenant have
entitled the Regenerate and Reform'd to
the Possession of.

WHEN things are thus rightly dispos'd
and settled upon the Christian Plan, the
Penitent, in the

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SERM. 3^d place, Comes boldly to the Throne of
 XXIII. Grace; and to his Comfort and Satisfaction
 on considers, that all the Proceedings of
 his Judge are temper'd with Mercy, and
 sweetned with Forgiveness. *If thou, Lord,*
shouldst be extreme to mark what is done
amiss, who indeed could abide it? What
Dust and Ashes could stand at thy Tribu-
nal, in whose Sight the very Heavens are
impure, and the Angels are charged with
Folly? But there is Mercy with thee, there-
fore shalt thou be feared! The Demand of
Justice is satisfy'd by an all-sufficient Sa-
crifice, and the Bitterness of eternal Death
is overpass'd: Vengeance and Mercy are
met and reconcil'd together, and Righteous-
ness and Peace have kissed each other. There
 Rom. viii. *is now no Condemnation to them which are*
 1, 2. *in Christ Jesus, who walk not after the*
Flesh, but after the Spirit. For the Law
of the Spirit of Life, in Christ Jesus, hath
made me free from the Law of Sin and
Death. Arise therefore, and walk, O
thou Sinner, for thy Redeemer hath call-
ed and strengthened thee! Come ye, every
one that thirsteth, come ye to the Waters:
Come unto me, all ye that travel, and are
heavy

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heavy laden ; nail your Sins to the Cross, SERM.
and wash your polluted Souls in the Foun- XXIII.
tain of Life. Though the Work may at
first seem difficult and fatiguing, and Ha-
bits and Customs are not easily eradicated ;
yet the Assistance is great, and the End
shall be glorious. The Father invites,
the Son expiates, the Spirit sanctifies ; the
Word informs, the Sacraments seal, and
the Heavens are open to receive your Per-
sons, and crown your Labours.

O Father of Mercies, and God of all Collect for
Consolation, who hast prepared for them that 6th Sun.
love thee, such good things as pass Man's after Trin.
Understanding ; pour into our Hearts such
Love towards thee, that we loving thee a-
bove all things, may obtain thy Promises,
which exceed all that we can desire, thro'
Jesus Christ our Lord. Amen.

Now to the sacred and undivided Tri-
nity, to God the Father, God the Son,
and God the Holy Ghost, Three Persons,
but One Eternal God, be render'd and
ascrib'd all Might, Majesty, Adoration and
Praise, both now and for evermore. *A-*
men.

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SERM.

XXIII.

*The Grace of our Lord Jesus Christ,
and the Love of God, and the Fellowship of
the Holy Ghost, be with us all evermore.
Amen.*

The

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JOEL II. 12, 13.

--- Turn ye even unto me with all
your Heart, and with Fasting,
and with Weeping, and with
Mourning.

And rent your Heart, and not your
Garments, and turn unto the Lord
your God: for he is gracious and
merciful, slow to Anger, and of
great Kindness, and repenteth him
of the Evil.

THE Solemnity of *Lent* has already SERM.
brought these Words once under XXIV.
your Consideration; and the Continuance
of this holy Season will, I doubt not, ju-

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SERM. stify the farther Prosecution of them, for
XXIV. *the cleansing of our Consciences from dead
Works, and the bringing forth Fruits unto
Holiness, not to be repented of.*

THE Exercise of Repentance is what
the main Duties of Religion do chiefly
consist in; what a Christian is earnestly
and pathetically invited to; and how the
Torments of Hell are avoided, and the
Joys of Heaven acquir'd, by the Perform-
ance of.

Isa. lviii.
1. AT this Season we are particularly di-
rected, *To cry aloud, and spare not; to lift
up our Voice like a Trumpet, and to shew
the People their Transgression, and the House
of Israel their Sin.* We are to direct others,
and reform ourselves; to perform the Of-
fices of *Pastor* and *Penitent* with the same
Breath. We are to seek into the Priva-
cies and Recesses of Consciences, and search
out all the Doubles and Windings of Sin:
We are to *try and examine our Ways*, and
to *bring to Light the hidden Works of
Darkness*: We are to divest Hypocrisy of
her Cloak, to hunt out Knavery from her
Retreat, and to open our *whole Heart*, as
well as our *Lips*, to the God of our Sal-
vation,

Turn

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Turn ye even unto me with all your Heart, and with fasting, and with weeping, and with mourning. And rent your Heart, and not your Garments, and turn unto the Lord your God: For he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil. SERM. XXIV.

FROM the Words repeated to you, I propos'd, in my last Discourse, these two Things to your Consideration:

I. THE several Qualifications, and Properties of true Repentance.

II. THE Effect and Influence which such a Repentance is likely to have upon God.

I. I PROPOS'D to consider the several Qualifications and Properties of true Repentance in that Order which they are placed before me in the Text: *Turn ye even to me with all your Heart, and with fasting, and with weeping, and with mourning. And rent your Heart, and not your Garments, and turn unto the Lord your God.*

IN which Words, there are these four Things propos'd to a Sinner for the effecting his Repentance:

1st, A



1st, A Call for his immediate Conversion and Return from the Error and Wickedness of his Ways.

2^{dly}, THE Person to whom this converted Sinner is to return: *To me, even to me, saith the Lord.*

3^{dly}, THE Disposition of his Mind in Conversion, or the sincere relinquishing of all his Sins: *This turning to God must be with all the Heart.*

4^{thly}, SOME external Signs and Evidences of completing our Repentance; such as *fasting, weeping, and mourning, and renting our Hearts, and not our Garments, and turning to the Lord our God.*

THE three former of these Particulars have been already offer'd to your Consideration in our last Discourse, and the Sinner has been admonish'd to relinquish his Errors, and return to his God, and to manage the whole Progress of his Repentance with Uprightness and Integrity.

I SHALL now hasten to the last Head of the several *Qualifications* and *Properties* of true Repentance; and that was,

4^{thly}, SOME external Signs and Evidences

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dences of compleating our Repentance, SERM.
such as *fasting, weeping, and mourning, XXIV.*
and renting our Hearts, and not our Gar-
ments, and turning to the Lord our God. ~~~~~

I. THE first thing enjoin'd in this Catalogue of humble and debasing Duties is *fasting.*

NOTWITHSTANDING the Lightness with which some modern Writers have treated *fasting*, and the Negligence and Looseness which the Professors of Christianity have express'd in the Performance of that Duty; yet we are positively assured, that it was strictly injoin'd to the *Jewish Church*, and continued by our Saviour under the *Evangelical Dispensation.*

THE Humiliation of the *Israelites* upon their several Offences, their abstaining from Meats, their mourning for their Sins, and their leaving off their Ornaments upon a Prospect of God's Wrath, is very visible to every one who looks into their History, and is in the least acquainted with their *Law and their Prophets.*

THEIR celebrated *Sabbath* was a *weekly Fast*; and their abstaining from *Labour*, from *Meat*, and from *Sin*, were the essential Duties of that holy Day.

IN

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SEEM. IN any Difficulty or Disaster this People of God appointed particular Days of Humiliation and Abstinence, in order to mortify their Body, and give themselves wholly to Devotion, that they might deprecate God's Wrath, and avert some impending Storm from their Country and Religion.

XXIV. IN the civil Diffentions between *Judah* and *Israel*, recorded in the 20th Chapter of *Judges*, we find at the 26th Verse, that all the People went up, and came unto the House of God, and wept, and sat there before the Lord, and fasted that Day until Even, and offered Burnt-offerings, and Peace-offerings before the Lord.

THE same Practice was followed by *David* in the Afflictions of his Family, as well as the Sins of his Subjects: And the Danger of a Child as well as the threatned Ruin of his People, brought both the Father upon his Knees, and the Sovereign to Sackcloth and Ashes.

THE Prophets, whose Business it was to call the People to Repentance, and to instruct them in the Method of performing it, are yet more exprefs and copious in the

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the Doctrine of *fasting*; and as Occasions offer'd, made it a necessary and constituent Part of their most solemn Worship. SERMON XXIV.

Sackcloth was to be on the Loins, and *Ashes* on the Head of a Penitent; a tortur'd Body, and a trembling Soul were to declare the Agonies of Sin, and intercede for Mercy and Pardon of the Sinner.

IN this manner we find *Ezra* instituting a *Fast* at the Return of the *Jews* from the *Babylonish* Captivity, and their Re-settlement in *Palestine*; (namely) *that they might afflict themselves before their God, to seek of him a right Way for them, and for their little ones, and for all their Substance.* Ezra viii. 21.

AND in some short Space of Time after their Re-settlement in their own Country, when a Discovery was made, that both *People, Priests, and Levites* had not made a due Separation from idolatrous Nations, but polluted themselves in the Abominations of a vicious Neighbourhood, and the Intermixture of Blood and Marriage with Pagans; we find that this zealous Governor *Ezra* rent his Garment and his Mantle, and pluck'd off the Hair of his Head, Ezra ix. 3, 4, 5, 6, 7.

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SERM. Head, and of his Beard, and sat down astonished. Then were assembled unto him every one that trembled at the Words of the God of Israel, because of the Transgression of those that had been carried away: And Ezra sat astonished until the Evening Sacrifice; and at the Evening Sacrifice he arose up from his Heaviness, and having rent his Garment, and his Mantle, fell upon his Knees, and spread out his Hands unto the Lord his God, and said; O my God, I am ashamed and blush to lift up my Face unto thee, my God: For our Iniquities are increased over our Head, and our Trespas is grown up unto the Heavens. Since the Days of our Fathers have we been in a great Trespas unto this Day, and for our Iniquities have we, our Kings, and our Priests, been delivered into the Hand of the Kings of the Lands, to the Sword, to Captivity, and to a Spoil, and to Confusion of Face, as it is this Day.—

IN this exemplary Deportment of *Ezra*, we have all the mortifying Duties of a Fast set out to us, both in punishing the Body, and humbling the Soul; both in confessing of Sins, and deprecating of Judg-

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Judgments; both in rentng the Garments, SERM.
and disfiguring the Countenances; in bend- XXIV.
ing the Knees, in stretching out the
Hands, in falling on the Faces, in enu-
merating our national and personal Sins,
and interceding for our Governors and
Country, as well as our own Souls and
private Families.

Now in all these Acts of Self-denial,
Abasement, and Penance, the Pride and
Stubbornness of an haughty Body is hum-
bled; the Soul quickens and revives by
Mortification, the distress'd Prodigal re-
covers his Senses, and returns with Tears
and Submission to his Father's House.

ALL the Caution that should be used in
this Point, is, that we do not place the
Efficacy of our Repentance too much in
outward Formalities and bodily Austeri-
ties, but in the Correction and subduing
of Sin, and in the humbling and purify-
ing the Soul from internal Blemishes and
Corruptions. *Bodily Exercise* in itself,
and exclusive of Spiritual Duties, *profiteth*
but little: But as it withdraws the Fuel
from Lust, as it weakens the Faculties
from the Prosecution of Evil, and reduces
the

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SERM. the Body to a Degree of Impotence and
 XXIV. Disqualification from sinning ; it is of excellent Use towards strengthening the Mind, and introducing the true Acts of Repentance and Devotion.

THE Prophet *Isaiah* has so lively and punctually set forth the Conveniencies and Abuses of Fasting, the proper Use and hypocritical Abuse of that Duty ; and therein the Appendage of some practical Truths, and the Avoidance of some dangerous Errors, that it would argue a great deal of Ignorance in our Profession, and Disregard to our Audience, to treat of this Subject without reciting his Words.

The Man of God, upon this Occasion, to add the more Solemnity to his Discourse, introduces the Almighty himself, declaring his Sentiments, and dictating to his Prophet from his own Mouth, and in his own express Words, the Necessity, Obligation, Nature, Duty, and Manner of Fasting.

If. lviii.
 1, 2.

Cry aloud, spare not, lift thy Voice like a Trumpet, and shew my People their Transgression, and the House of Israel their Sins. Yet they seek me daily, and delight to

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to know my Ways, as a Nation that did SERM.
Righteousness, and forsook not the Ordinance XXIV.
of their God: They ask of me the Ord-
nances of Justice; they take Delight in ap-
proaching to God.

THE Office opens with a Commission to the Prophet, and is inculcated with Zeal, Intrepidity, and Vehemence in the Execution of it. The Sound was to go into the Ends of the Land, and the Loudness of the Cry unto the distant Corners of Palestine; summoning every Person, affecting every Age; reclaiming the Hypocrite of his religious Service, and entering into the Hearts and Consciences of clandestine Sinners. The Pretensions to Piety may be sundry and various, and the Schemes of Reformation pompous and formal: But now the proper Season is advanced of *searching and trying our Ways*, of looking into the Validity of our Devotion and Repentance, of examining the Grounds of our Communion itself, and of seeing with what Ardour and Sincerity we have consulted the Oracles of God, and offered the Tribute of our daily Sacrifice. There may be as much Formality, and

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SERM. as little Truth in the Pretensions of Religion, as in the customary Civilities of common Conversation, and Men may be as forward to justify themselves, as they are servilely complaisant to oblige others.

If. lviii.
3.

Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our Soul, and thou takest no Knowledge? The Accusation is noisy and bold, and the Defence built upon Services which were never conscientiously and regularly perform'd. Alas; ye Hypocrites, your very Abstinence is Vanity, your Retirement from the World an Inlet to Villany, and the very Length of your Prayers preparatory to the devouring of Widows Houses.

ver. 3, 4.

Behold, in the Day of your Fast you find Pleasure, and exact all your Labours: Behold, ye fast for Strife and Debate, and to smite with the Fist of Wickedness. Instead of persecuting your Body, and humbling your Soul by your Mortification, ye do but gratify your Revenge in imposing more rigorous Burthens upon others, and requiring the Tribute of Service from your Dependants, as upon common Days. There is only the Appearance of Devotion in your

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your customary Austerities; but your real Design is to form Parties, to propagate Contention, and to oppress the Innocent and Unguarded. SERM.
XXIV.

If therefore you would fast to any real Purposes, other Measures must be taken, and other Virtues exercis'd in the Course of your Mortification: What these are shall be yet more particularly (tho' briefly) summ'd up to you in the Words of the Prophet *Isaiah*, that Pageantry and Ostentation may be avoided in *Fasting*, and the spiritual Improvement of the Soul, duly manag'd by the Reduction and Mortification of the Body.

Is't then, A Reformation is necessary in the common Course of Fasting, as it places *too much* in the *outward* Exercise, and *too little* in the *internal* Purity and cleansing of the Mind. *Ye shall not fast as ye do this Day, to make your Voice to be heard on high. Is it such a Fast that I have chosen? A Day for a Man to afflict his Soul? Is it to bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord?* Isa. lviii.
4, 5.

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SERMON. rities favour too much of Vanity and Ostentation, and waste in Ceremony what is expected in Substance. They flutter too much upon the Tongue to sink with any Depth into the Heart. We see the Hypocrite, but lose the Saint: Hear the Protestations, but still expect the Performances.

BUT, in Opposition to this Starchness and Formality, our Saviour's Advice is, *When ye fast, be not as the Hypocrites, of a sad Countenance: for they disfigure their Faces, that they may appear unto Men to fast.* Instead of dejected Looks and mournful Voices, sordid Garments and squalid Countenances, (the mournful Appendages of these hypocritical Fasts) it is more eligible to practise the common Customs of an ordinary Day, and to employ your Cost upon cleansing and purifying the Mind, *That ye may not appear unto Men to fast, but unto your Father which is in secret; and your Father which seeth in secret, shall reward you openly.*—

2dly, THE proper Exercise of a Fast is *Charity*, or the abstaining ourselves that we may satisfy others. This Charity of ours

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ours is to shew itself in all the different SERM.
Shapes wherein the Necessity of our Neigh- XXIV.
bour sues for our Assistance, and the re-
trenching of our own superfluous Living
may be assistant to the Destitute and Af-

flicted. *Is not this the Fast that I have* Isa. lviii. 6, 7.
chosen? To loose the Bands of Wickedness,
to undo the heavy Burdens, and to let the
Oppressed go free, and that we break every
Yoke? Is it not to deal thy Bread to the
Hungry, and that thou bring the Poor that
are cast out, to thy House? When thou seest
the Naked, that thou cover him, and that
thou hide not thyself from thine own Flesh?

THESE several Acts of Charity and Be-
neficence (which the Penitent is here obli-
gated to by the *Prophet*) shew us in what
Channel Abstinence is to discharge itself,
and what is to be the Employment of our
Substance, as well as the subduing of our
Bodies upon these Days of Humiliation.
The Expressions of *Isaiab*, which seem to
lessen a Fast, are not *exclusive*, but *com-*
parative to other Duties, which may be
of more extrinsic Value, but can be no
ways destructive of Mortification. "It is

"a common Phraseology of Scripture, to Lowth's
Comment
on Isaiab.

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SERM. "express the Preference that is due to
XXIV. "one thing before another, by Terms

~~~~~ "which expresses the rejecting of that which  
"is less worthy." So when God says by

the Mouth of the Prophet *Hosea*, that he

Hos. vi. *will have Mercy and not Sacrifice*, the

6. Meaning is not, that he rejects *Sacrifice*,

which he had so frequently and positively

instituted in the *Mosaic Law*; but that

*Mercy* is to be preferr'd before *Sacrifice*, as

a Service more acceptable to God, and be-

neficial to his Creatures. Just so the *Pro-*

*phet* speaks of *Fasting*, as a thing in itself,

and abstracted from other Duties, of little

Significancy, (tho' it was enjoind by God

in the *Old*, and practis'd by our Saviour in

the *New Testament* : ) But the lowering of

*Fasting* is, that it might not place *Virtue*

barely in the *outward Act*, but to shew

how the Performance of *Mercy* is a more

preferable Service, without which *Fasting*,

(tho' instituted by God, and practis'd by

Penitents) will not avail any thing.

3dly, We are to consider *Fasting*, there-

fore, in Opposition to some Formalists and

Hypocrites, only as a Means of mortify-

ing the Flesh, for the Encouragement of

the

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the Spirit, and the Exercise of Devotion; SERM.  
and a proper Season for retrenching the XXIV.  
Expences of a luxurious Life, that we  
may be able to supply the Necessities of  
our indigent Neighbour.

FROM such a Performance of a religi-  
ous Fast, let us proceed, in the  
4th and last place, To see the glorious  
Advantages which the Prophet pronoun-  
ces to his charitable Faster. *If thou draw* Isa. lviii.  
*out thy Soul to the Hungry, and satisfy the* 10.  
*afflicted Soul; if thou take from the midst*  
*of thee the Yoke, the putting forth of the*  
*Finger, and speaking of Vanity; then shall*  
*thy Light rise in Obscurity, and thy Dark-*  
*ness be as the Noon-day; thy Light shall*  
*break forth as the Morning, and thine*  
*Health shall spring forth speedily; thy Righ-*  
*teousness shall go before thee, and the Glory*  
*of the Lord be thy Rere-ward. Goodness*  
*shall protect thy Person, and Mercy shield*  
*thee from Danger: Thy Charity to others*  
*shall enrich thyself, thy Feeding of the*  
*Hungry fill thine own Belly, and thy*  
*Cloathing of the Naked warm thine own*  
*Back. The Lord shall guide thee continu-* ver. 11.  
*ally, and satisfy thy Soul in Drought, and*

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SERM. *make fat thy Bones : and thou shalt be like*

XXIV. *a watered Garden, and like a Spring of*

*Water, whose Waters fail not. Thou*

*hast the safest Fence against Want here,*

*and the strongest Security for Happiness*

*hereafter : Thy Fasting and Alms shall*

*ascend like Incense towards Heaven, and*

*sanctify thy Prayers : Thy good Deeds*

*shall perfume the Regions of Bliss, and*

*lift the charitable Offerer to the Sons and*

*Daughters of Glory. Amen.*

The



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JOEL II. 12, 13.

--- Turn ye even unto me with all  
your Heart, and with Fasting,  
and with Weeping, and with  
Mourning.

And rent your Heart, and not your  
Garments, and turn unto the Lord  
your God : for he is gracious and  
merciful, slow to Anger, and of  
great Kindness, and repenteth him  
of the Evil.

THESE Words have been already SERM.  
the Subject of Two Discourses be- XXV.  
fore this Audience, and the Prosecution of  
them was propos'd to your Consideration  
in the following Method :

I. By

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SERM.  
XXV.

I. BY describing the several Qualifications and Properties of true Repentance.

II. BY shewing the Effect and Influence which such a Repentance is promised to have upon God.

IN discoursing upon the *First* of these *Heads*, I thought it proper to specify the several *Qualifications* and *Properties* of true Repentance in that Order which they are plac'd before you in the Text: *Turn ye even to me with all your Heart, and with Fasting, and with Weeping, and with Mourning: and rent your Heart, and not your Garments, and turn unto the Lord your God.*

IN which Words there are these *Four* Things propos'd to a Sinner for the effecting his Repentance:

1<sup>st</sup>, A CALL for his immediate Conversion and Return from the Error and Wickedness of his Ways: *Turn ye.*

2<sup>dly</sup>, THE Person to whom this converted Sinner is to return: *To me, even to me, saith the Lord.*

3<sup>dly</sup>, THE Disposition of his Mind in Conversion, or the sincere relinquish-  
ing

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ing of all his Sins: *This turning to* SERM.  
*God must be with all the Heart.* XXV.

4thly, SOME external Signs and Evidences of compleating our Repentance; such as *fasting, weeping, and mourning, and renting our Hearts, and not our Garments, and turning to the Lord our God.*

1st, THE Three former of these Particulars have been already insisted upon, as proper Entertainments for your Thoughts and Actions in this penitential Season of *Lent*: The *Fourth* consisting of many Subdivisions and important Directions to a Convert, must beg a Rehearing, and a more particular Discussion of its several Parts and Duties, this Morning.

4thly, I AM to produce the true Signs and Evidences of compleating our Repentance, as specified in the Prophet, by *Fast-ing, Weeping, and Mourning, and renting our Hearts, and not our Garments, and turning to the Lord our God.*

THE *First*, in this Catalogue of Duties, enjoin'd a Penitent, is *Fasting*, which I have largely insisted upon in my last Discourse; and I shall now proceed to the

2d THING



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SERM. 24 THING mention'd by the Prophet,  
XXV. as an Appendage to *Fasting*, which is *Weep-*  
*ing.*

WHEN the Heart is affected, the Eyes will express it, the Visage will be disorder'd, and the Tongue utter its Abhorrence in such disconsolate Complaints as these are :

“ *Father, I have sinned against Hea-*  
“ *ven, and in thy Sight, and am no more*  
“ *worthy to be called thy Son.* Rebellion  
“ has cancell'd my Relation to thee, and  
“ Disobedience thrown me out of thy  
“ Protection. My Trespasses are gone  
“ before me to Judgment, and my Pro-  
“ vocations have bolted the Gates of Pa-  
“ radise against me. Lord ! in the midst  
“ of Judgment think upon Mercy. Con-  
“ sider my Contrition, accept my Tears,  
“ assuage my Pains, and strengthen me in  
“ my Dejection and Agonies with the re-  
“ vivifying Comforts of thy blessed Spirit.”

THIS is the mournful Language of a true Penitent ! Sorrow cannot be hid, nor Affliction rest only in the Heart : They seek a Passage through a tortur'd Body, disburthen themselves in Floods of Tears,  
and

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and would wash away their Guilt by the Streams of their Eyes. SERM. XXV.

IN this Sense, the Propbet Jeremy might wish his Head were Waters, and his Eyes a Fountain of Tears, that they might run down and cease not without any Intermission, for the Destruction of the Daughter of his sinful People. Jer. ix. 1.  
Lam. iii.  
48, 49.

Job was afraid of all his Sorrows, nor could leave off his Heaviness, forget his Complaint, or comfort himself, for fear God would not hold him innocent. Job ix.  
27, 28.

HOLY David complains, that his Life was spent with Grief, and his Years with sighing, that his Strength failed, because of his Iniquities, and his Bones were consumed by reason of his Sin. And though this Person has acquir'd the Title of Holiness, and is styl'd the Man after God's own Heart, he was so far from pleading his Perfection, or dissembling or cloaking his Wickedness, that he was eminently remarkable for Humiliations and Confessions; for debasing himself, and exalting God's Goodness; for the strongest Applications to the Throne of Grace, that his Sins might be blotted out by the Multitude of Pf. xxxi.  
10.

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SERM. of God's tender Mercies, and his Soul  
XXV. *wash'd from his Iniquities, and his Con-*  
*science cleans'd from the Pollution of his*  
*Guilt.*

1 Kings  
xxi. 27.

BUT forasmuch still, as the Words and  
Actions of holy Men may be ap'd and  
counterfeited by Hypocrites, and a wicked  
*Abah may rent his Cloaths, and put Sack-*  
*cloth upon his Flesh, and fast and lie in*  
*Sackcloth, and walk softly*; it will be pro-  
per in the

3<sup>d</sup> Place, That the Grounds of our  
weeping be a real and religious Sorrow.  
For Tears in themselves, and vented by  
some Persons, and upon some Occasions,  
may possibly be hypocritical and forced;  
but Sorrow must be a real Passion, and  
flow from a Principle that cannot be con-  
troverted.

SUCH a Sorrow occasion'd St. *Peter*, when  
he reflected upon the *Denial* of his *Master*,  
to *weep bitterly*: Such a Sorrow penn'd the  
Lamentations of *Jeremy*, and makes all suc-  
ceeding Readers sympathize in the Miseries  
of his Country: Such a Sorrow brought  
those penitential Expressions from the  
Psalmist, when he lamented his own *per-*  
*sonal*



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sonal Faults, or the national Sins of the SERM.  
 People: *Mine Eyes run down with Water, XXV.*  
*because Men keep not thy Law. I truly am* Pfal.  
*set in the Plague, and my Heaviness is ever* xxxviii.  
*in thy Sight. I will confess my Wickedness,* 17, 18.  
*and be sorry for my Sins. O! Make me* Pfal. cxix.  
*to go in the Paths of thy Commandments,* 35, 37.  
*and quicken me in thy Word. Turn away* 38, 39.  
*mine Eyes from beholding Vanity, and sta-*  
*blish thy Promises unto thy penitent Ser-*  
*vant.*

SIN we both know and feel to be our  
 greatest, and most inveterate Enemy; an  
 Enemy, which has dispossest us of what  
 is valuable in this World, and used her  
 utmost Diligence to exclude our Expecta-  
 tions from another. She arms the whole  
 Course of Nature against us, and endea-  
 vours to betray and seduce us in every Ap-  
 petite and Enjoyment. She attacks us from  
 every Quarter, proposes her Allurements  
 to every Passion, and still leads us captive  
 by some insinuating Lust, or overbears our  
 Virtue by some ensnaring Temptation.  
*Without are Fightings, and within are*  
*Fears:* Open Attempts, or secret Machi-  
 nations, to force us from our Guard, or  
 betray

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SERM. betray us into a dishonourable Capitulation.  
XXV.

*Wretched Men that we are! Encompass'd with such a Cloud of Infirmities! Surpriz'd in every Act, betray'd from every Quarter! Impos'd upon by our Friends, and captivated by our Enemies! Seduc'd by our own selves, enslav'd by carnal Vanities, and reprobated by our own Lusts and Appetites!*

Now, Who shall assist us in this Day of Danger? Who shall extricate us from this Load of Sin? Who shall enter the List with such numerous and powerful Enemies?

*Thanks be to God, he hath given us the Victory through our Lord Jesus Christ! Through our Lord Jesus Christ, who died for our Sins, and rose again for our Justification! Who has repair'd our natural Faculties, and given a fresh Turn to our Souls: Who works in us both to will and to do, according to his good Pleasure; who actuates our Desires, enlivens our Faith, sweetens our Afflictions, confounds our Enemies, inspires our Courage, sanctifies our Sufferings, and crowns our Labours with everlasting Rewards. —*

THE

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THE Condition, we see, of our Salvation, is true and sincere Repentance; and a farther Instance of it in our Spiritual Progress, is what the Prophet in the

4th Place enjoins and requires of us, by *renting our Hearts, and not our Garments.*

THESE Words are to be understood according to that Custom which I mention'd before amongst the Hebrew Writers, intimating the Preference that is due to one thing above another in Terms which express the rejecting of that which is less worthy.

So we read in the 6th Chapter of Hosea, and the 16th Verse, that God would have Mercy and not Sacrifice; that is, according to the Hebrew way of Expression, Mercy rather than Sacrifice. God in the Instance before us, by commanding us to rent our Hearts and not our Garments, does not speak exclusively of outward Signs and Tokens of Repentance, (so they be rightly qualified and prepar'd from within) but does more particularly and vigorously enforce the Reformation of the Mind and Conscience, than any outward Show of Humiliation and Debasement. However, these bodily Chastisements and Correc-

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SERMON. tions, these external Testimonies of inward relenting are no ways to be excluded from our Mortification, but rather to be included in them, as appears from the Actions of the greatest and best Men recorded in Scripture.

Gen.

xxxvii. 34.

Job i. 20.

2 Sam. i.

11, 12.

THUS we read of *Jacob's renting his Cloaths, and putting Sackcloth upon his Loins, Job rent his Mantle, and fell down upon the Ground, and worshipped. David took hold of his Cloaths and rent them, and likewise all the Men that were with them: And they mourned and wept, and fasted until Even, for Saul and for Jonathan his Son, and for the People of the Lord, and for the House of Israel, because they were fallen by the Sword.*

By these outward Acts, we see how good Men express the internal Sorrow and Resentment of their Mind, and rent their Garments as well as their Hearts. The Piety of these holy Persons justifies their Actions, and the Sincerity of their Souls is display'd by the Management of their Bodies. These Men are Presidents for us to copy after, for fear our Religion should rest in Form and Ceremony, and Principle be justled out by Show and Pretension.

ALL

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ALL outward Acts may in themselves SERM.  
be accounted hypocritical and ostentatious, XXV.  
without that internal Principle, which  
ought to be the Cause, the Concomitant,  
and Sanctifier of them. The *Heart*, in  
Scripture, is represented to be the Princi-  
ple of Existence, and the Seat of Action;  
and great Care and Diligence should be  
employ'd to secure this Fountain of Life,  
for fear the Streams which issue from it,  
should be nasty, impure, and vicious. *My*  
*Son*, says *Solomon*, *give me thine Heart*, Pro. xxiii.  
*and let thine Eyes observe my Ways.* And <sup>26.</sup>  
again: *Keep thy Heart with all Diligence*; cap. iv.  
*for out of it are the Issues of Life.* The <sup>23.</sup>  
truest Sacrifice is a pure and contrite Heart;  
and the plainest Indications of Piety, are  
the Works that flow from these cordial  
and well-grounded Principles.

OUR Saviour, in Conformity to *Solo-*  
*mon's* Doctrine, as well as Way of Expres-  
sion, tells us, that *out of the abundance of*  
*the Heart, the Mouth speaketh*; and that  
*from the Heart proceed evil Thoughts*, Matth. xv.  
*Murders, Adulteries, Fornications, Thefts*, <sup>19.</sup>  
*false Witnesses, Blasphemies*; and *these are*  
*the things which defile a Man.* From

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SERM. these Defilements the true Christian is to  
 XXV. free himself, by purging and cleansing the  
 ~~~~~ inward Man, and purifying that Fountain  
 from whence those corrupted Waters flow.
 For as Sin is apt to harden, and Pride to
 swell the Heart, and Both to make it re-
 solute and daring in its unlawful Enter-
 prizes; so Humiliation and Penance are to
 bring down the Pride and Stiffness there-
 of, and to introduce a more sedate and
 calm Disposition upon the penitent Soul.

IT is not *Sackcloth* thrown round the
Loins, nor *Ashes* sprinkled on the *Head* of
 a Sinner; it is not a mournful Voice, a
 trembling Hand, and a disfigur'd Counte-
 nance, which can appease the Divine
 Wrath, and procure Acceptance; But the
Heart must be *rent*, as well as the *Gar-*
ment, the Mind must correspond with out-
 ward Gestures, and Substance and Truth
 come into the Place of Form and Cere-
 mony.

FROM the many Examples of good
 Men in Scripture, which have been alrea-
 dy produc'd, the Practice of Fasting must
 appear laudable and important: But then
 the *Hearts* of these good Men are suppos'd

to

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to accompany their outward Gestures; and SERM.
from the *Fulness* thereof, both their XXV.
Mouths spake, their Hands acted, and
their Flesh was mortified. Neither must
we rest only in corporal Severities, and
some other external Acts of Penance; but
mingle a real and cordial Sorrow with our
Fasting and Prayers, if we would please
that Holy Being, who *desireth Mercy and* Hof. vi.
not Sacrifice, and the Knowledge of God ^{6.}
more than Burnt-offerings.

WHEN our *Hearts* are thus *rent*, that
is, subdued and mortified for their Wick-
edness and Impiety, we may well address
ourselves to God in the penitential Strains
of the *Psalmist*, and expect Forgiveness
through the Merits and Mediation of his
all-sufficient Son.

Have mercy upon me, O God, after thy Psal. li.
great Goodness: According to the Multitude ^{2, 16, 17.}
of thy Mercies, do away mine Offences; for
thou desirest no Sacrifice, else would I give
it thee: But thou delightest not in Burnt-
offerings. The Sacrifice of God is a trou-
bled Spirit: a broken and contrite Heart,
O God, thou shalt not despise.

5thly,

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SERMON. 2. *stly* and lastly, THE Conclusion of the
 XXV. Prophet's Advice (to shew the Necessity
 and Importance of his Subject) is much
 the same as the Beginning: The Lesson
 being repeated to refresh the Memory, and
 fix the Obedience of a Penitent. *Turn*
unto the Lord your God. What *Turning*
to the Lord may import has been already
 explain'd and enforc'd; and there is no-
 thing remains now to be added, but a
 short Remark or two upon the peculiar
 Emphasis in the Words, *The Lord your*
God! For though God, by Right of Crea-
 tion, has a Respect to all his Creatures,
 and is supreme King and Lord both of
 Heaven and Earth; yet by Covenants and
 Promises he had, as it were, tied himself
 down to the *Jewish Nation*, and made the
 •largest Concessions to *Abraham and his*
Seed for evermore. Look now toward Hea-
 ven, and tell the Stars, if thou be able to
 number them: for so shall thy Seed be.
What Nation is there so great, who hath
God so nigh unto them, as the Lord our God
is in all things that we call upon him for?
And what Nation is there so great, that
bath Statutes and Judgments so righteous,
 as

Gen. xv.
5.

Deut. iv.
7, 8.

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as all this Law which I set before you this SERM.
Day? Now therefore, if ye will obey my XXV.
Voice indeed, and keep my Covenant; then Deut. xix.
ye shall be a peculiar Treasure unto me above 4, 5, 6.
all People; and a Kingdom of Priests, and
an holy Nation; and I will bear you upon
Eagles Wings, and your Feet shall possess
the Gate of your Enemies.

Now, since God had been so propiti-
ous to the *Israelites*, and stood in a nearer
Relation to them than to other Nations,
the Exhortation in the Text of *Turning to*
him, should have no small Efficacy upon
a People, who really studied their own
Interest, and had such positive Grants of
God's continued Favour.

AND if we would extend this Argu-
ment to the Christian Dispensation, our
Gratitude must rise in proportion to the
Mercies receiv'd, and the Eternity of Glo-
ry propos'd to the Faithful. Our Hopes
are grounded upon better Promises than a
temporal Canaan, and as much exceed the
legal Happiness of the *Jews*, as Heaven
doth Earth, or Eternity a Moment.

Come unto me, all ye that travel, and
are heavy laden, and ye shall find Rest to
your

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SERM. your Souls. Be converted, and ye shall
 XXV. live: *Learn of me*, and your Happiness
 shall be like *mine*. For Jesus is the Com-
 pletion of the Law, and the Mediator of
 the New Covenant. Our High Priest is
 enter'd into the Holy of Holies, there to re-
 main for ever, and make Intercession for
 Sinners, that the Number of the Elect
 may in due time be compleated; and
 where our Redeemer is, there we may be
 also.

Which God of his infinite Mercy grant,
 for the alone Merits and powerful Interces-
 sion of the same Jesus Christ our Lord: To
 whom with the Father and the Holy Ghost
 be ascrib'd all Praise, Adoration and Pow-
 er, both now and for ever. Amen.

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F I N I S.

